

The JEWISH VOICE

Special Capital Campaign Supplement Inside

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Chanukah by Rochelle Blumenfeld



Rochelle Blumenfeld is an award winning artist whose paintings are represented in many private and public collections. She has had numerous exhibitions throughout the United States and Europe.

Rochelle has recently decided to combine the artist with the Jewish woman in her to create a series of personal holiday and Shabbat paintings. This endeavor is a desire to record a personal, visual diary of shared times, using Judaica objects that have been handed down generation to generation. The background of the paintings show the emotional impact of these events.

Each lithograph is printed on archival acid-free paper and is hand-signed and numbered.

To see more of her work visit www.ajp.com

INSIDE THE VOICE

Chanukah Chailights.....	30	Federation Focus	4	Jewish Arts and Culture	33
Community Spotlight	5	Fun Page	32	Jewish Calendar of Events	35
Editorial.....	3	Inside Delaware	20	Milestones	34

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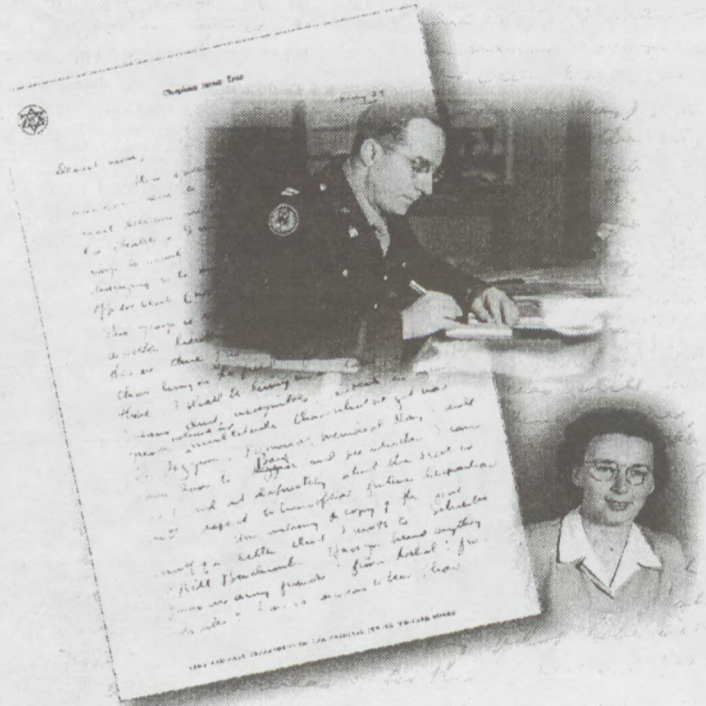
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EDITED BY
Leah Kraft and Toni Young

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EDITORIAL

Maybe Another Miracle?

Our Jewish lore is replete with miracles. Moses led his people out of the land of the Pharaohs when the Red Sea miraculously parted-affording them safe passage into the promised land. Noah, guided by the hand of G-d, steered the ark through devastating storms. His precious cargo was the promise of a world renewed by faith.

During this season, we recall another miracle made all the more poignant in the aftermath of one of the darkest days in recent memories-September 11th. As we polish our Chanukah menorahs, we reflect upon the mighty Maccabees who battled the Syrian-Greeks and reclaimed the defiled Temple. Nes Gadol Hayah Sham-a great miracle happened there. Their victory over the forces of religious oppression was illuminated by an unexpected blaze of light. The small amount of oil they found in the synagogue magically burned for eight days. Our

Festival of Lights, which begins this year at sundown on December 9th, was sparked by the Maccabees' triumph of light over darkness.

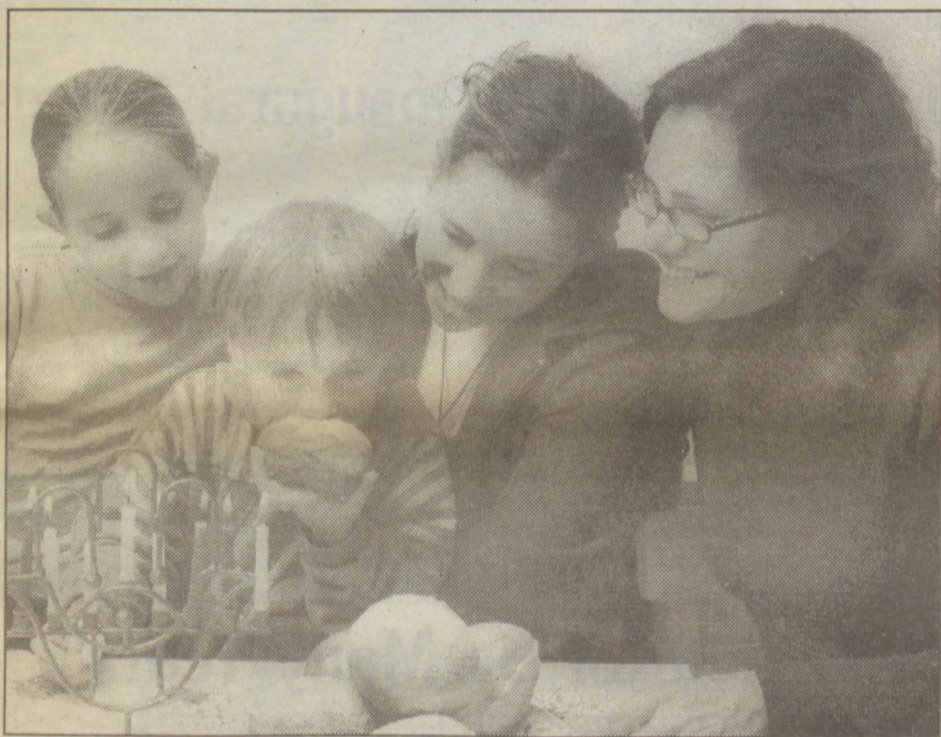
Could this Chanukah season hold the promise of yet another miracle? We are closely watching the progress of the new United States peace team who arrived in Israel on Sunday. Led by Anthony Zinni, these envoys hope to quell the violence and eventually lead the Palestinians and Israelis back to the bargaining table.

Can this former Marine Corps General succeed in this ambitious quest? In this season of miracles, anything is possible.

Chag Samaech,

Lynn Edelman
Editor

Photo Of The Week



Sisters Sammy, left, and Emily, third from left, watch with mom Mindi Leshem, right, as little brother Amir bites into a traditional Chanukah jelly donut at their home in Jerusalem. Credit: Brian Hendler/JTA

LETTER TO THE EDITOR

Former Resident-Current Voice Reader

Perhaps you remember me, I was the archivist for the Jewish Historical Society for many years and worked with the Jewish Voice on several projects before I moved from Wilmington to the Washington DC area in September of 2000.

I still receive the Jewish Voice in the mail and wanted to write to let you know my feelings about a recent article. I am referring to "A Memo to American Muslims that appeared in the "Matter of Opinion" section of the October 19, 2001 issue.

I want to commend the Jewish Voice for

printing this article. I found it to be quite interesting and far more balanced than most articles written from the Muslim perspective. It restored my faith in the idea that perhaps there is an end to the madness that we have witnessed here in the United States and that which Israelis witness each and every day. My only disappointment was that the article was not written by a Muslim person of Arab background.

Most Sincerely,
Julian H. Preisler
Alexandria, VA

PARSHA PLACE

Week of December 1

Vayeshev

Genesis 37:1-40:23

RESPONDING TO THOSE WE LOVE

Norman Cohen

Joseph seemed oblivious to how his words and actions galvanized the emotions of his brothers, the extent to which they hated him. So caught up in his dreams of grandeur, which masked his feelings of aloneness and vulnerability after his mother Rachel's death, Joseph could not see the extent to which his brothers were aligned against him. Yet, when his father, Jacob, called to him, asking him to visit his brothers who were herding the sheep near Shechem in the north (Genesis 37:13), he became utterly frightened. He was smart enough to realize that away from his father's protection, he would be alone and vulnerable. Yet somehow he mustered up enough courage to respond: Hineni. "I am ready." Like his ancestors before him, he uttered the one word that indicated he had no choice but to respond positively when someone he loved made a request. The task was fraught with obvious danger. He sensed what awaited him in the fields of Shechem. Nevertheless, he could not say no to his father, the only person who truly cared for him. Our ability to respond often does depend on who is calling us. Responding to those we love, we frequently have no choice but to say hineni. In so doing, we reciprocate their love for us.

When he said hineni to his father, Joseph thought that all he had to do was bring food to his brothers and return with a report to his father. At most, he expected to be back in a few days. He had no inkling that his trip to Shechem was the beginning of a 400-year journey of slavery and redemption for his people. Our lives are no different. Our simple actions - visiting our siblings, spending time with our children, doing an errand for an aged parent - can be redemptive. Such simple actions are crucial if we want not only to improve the important relationships in our lives but also to make this world a better place, to bring about Tikkun Olam.

Finally, little did Joseph know that the next time he would see his father would be twenty-two years later in Egypt. His father Jacob would be very old and nearing the end of his life. There was even a real possibility that Joseph would not see his father again. The chance to say hineni, to respond to those whom we love - our parents, siblings, spouses, and children - does not last forever. We never know when the chance will be gone. If only we had the wisdom to cherish the opportunities we have and to use these simple moments in our lives to the best of our abilities.

Parasha Vayeshev can teach us not only about the relationship between Joseph and his father and brothers but about ourselves and our family lives.

For further reading: *Thomas Mann, Joseph and His Brothers*, trans., H.T. Lowe-Porter (New York: Alfred A. Knopf, 1944). Rabbi Norman Cohen, Ph.D., is Professor of Midrash and Provost, HUC-JIR.

The JEWISH VOICE

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Dry Bones



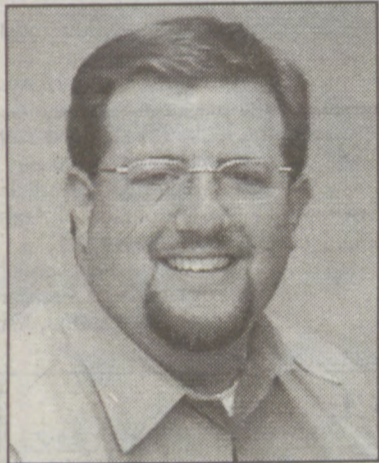
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FEDERATION FOCUS

“What Do You Do” and “How Much Do You Spend On Operations?”



Todd Polikoff

**By Todd Polikoff,
Associate Director,
Financial Resource
Development**

Since I arrived in Delaware I have been posed with two very basic questions, “What does the Federation

do?” and “How much does the Federation spend on operations?” Some may be surprised by some of the items on this list. Others may be on the phone with me as soon as they finish reading this article. Either way, it is our responsibility to report to the community how we spend our operational dollars.

“**What does the Federation do?**”

•The Jewish Federation of Delaware manages the \$12 million Jewish Fund for the Future ensuring the future of our community. This includes \$1.5 million of our constituent agencies and synagogue endowment funds.

•The Jewish Federation of Delaware Annual Campaign raises \$1.7 million for immediate needs in our community and overseas.

•The Jewish Federation of Delaware owns the land and buildings that house the Jewish Community Center, Albert Einstein Academy, Delaware Gratz Hebrew

High School, Jewish Family Service and the Milton and Hattie Kutz Home.

•The Jewish Federation of Delaware researched, organized and implemented the \$23 million Community Capital Campaign. The Federation is the sole organization in Delaware responsible for the collection and management of those funds. The Federation does not receive any of the Capital Campaign Funds.

•The Jewish Federation of Delaware provides funds to the Birthright program. Birthright provides free trips to Israel for young Jewish adults ages 18 - 26. The Jewish Federation of Delaware funds help support Birthright trips from the University of Delaware and from colleges and universities throughout North America.

•The Jewish Federation of Delaware provides hot kosher meals for over 100,000 elderly Jews in the Former Soviet Union.

•The Jewish Federation of Delaware publishes *The Jewish Voice*, the only Jewish newspaper in Delaware.

The Jewish Federation of Delaware through the Jewish Community Relations Committee (JCRC) advocates on behalf of the Jewish Community of Delaware. The JCRC also builds coalitions with other community and religious groups in Delaware.

The Jewish Federation of Delaware provides funds to our Partnership 2000 region of Arad/Tamar in Israel. Partnership 2000 is at the heart of the relationship between a new Israel and our Delaware Jewish Community. It brings members of the Delaware Jewish community together with residents, professionals and entrepreneurs in Israel to work together to develop economies, communities and relationships.

The Jewish Federation of Delaware is in the business of pro-

viding for every Jew no matter their affiliation, lifestyle, income, or opinion.

The Jewish Federation of Delaware does not allocate funds to any government, specific stream of Judaism, or non-Zionist organizations.

“**How much does the Federation spend on operations?**”

The Jewish Federation of Delaware spends less than 1.4 % of the money that is raised and managed annually, roughly \$400,000. Half of these funds are spent on fundraising efforts. The balance is spent on community planning, budgeting, financial management, and administration.

Please feel free to contact me should you have any questions regarding the Jewish Federation Annual Campaign at 302-427-2100 ext 16. Please also remember to visit our website at www.shalomdelaware.org

Leo Brenner Holocaust Study Memorial Fund Announces Inaugural Awards

The Leo Brenner Holocaust Study Memorial Fund announces its first three award recipients. Award recipient Maytal Aharony is an undergraduate student at George Washington University where she is studying holocaust theology and literature. Maytal is the granddaughter of two holocaust survivors. Award winner Ann Greenstein is a teacher of Judaic and secular sub-

jects. This award will allow Ann to attend a conference for Holocaust educators and she hopes to take a course on how to teach the Holocaust. The final award was presented to the United States Holocaust Memorial Museum for the Book and Author luncheon held in Wilmington in April, 2001.

The Leo Brenner Holocaust Study Memorial Fund was estab-

lished by the family of the late Mr. Brenner and is dedicated to keeping the memory and lessons of the Holocaust alive. The fund accepts applications from members of the Delaware community who are studying or teaching the Holocaust.

Leo Brenner passed away on February 5, 1998. He was a Holocaust survivor from Berlin, Germany. Mr. Brenner was impris-

oned by the Nazis from 1939 through 1945, first in Saschenhausen and later in Monowitz, Auschwitz, Buna and Buchenwald. For many of those years, until 1943, Leo managed to keep his father with him.

Applications are accepted on a rolling basis and may be obtained from Adas Kodesch Shel Emeth, Washington Blvd., and Torah

Drive, Wilmington, DE 19802. Return completed applications to Mrs. Marion Brenner, c/o Adas Kodesch Shel Emeth.

The Leo Brenner Holocaust Study Memorial Fund is a Fund of AKSE and is invested with the Jewish Federation of Delaware's Jewish Fund for the Future. Contributions to the fund are welcomed.

ENDOWMENT FOR THE FUTURE

“Don't let the Light Go Out... It's Lasted for So Many Years”

(from *Light One Candle* by Peter Yarrow, performed by Peter Paul and Mary)

**By Rachel A. Gross, Esq.
Endowment
Director**



toward the general “holiday season” and specifically toward Chanukah. Chanukah begins on

the 23rd of Kislev and this year we will light the first Chanukah candle on Sunday night, December 9th.

Can you remember - last year or years ago, when you set up the *chanukiah* (or *menorah*) - with candles or oil and turned out the lights? With anticipation you waited in the darkness for the entire family to gather to sing the blessings. You lit the *shamash* and as

the flame burned brightly the darkness rushed away.

Endowments are like Chanukah candles. They provide light in the darkness of an uncertain future. They serve as a reminder of what is important and they provide another way to express Jewish values embodied in concepts like *kehillah* (community), *tzedakah* and *tikkun olam* (repairing the world). They permit us to look ahead and plan with confidence. They shine rays of hope.

The perpetual flames of endowment funds provide financial light for future generations. They can also provide you with a powerful tool to communicate your values to your own children and grandchildren or nieces and nephews,

today.

You can create your own endowment and carry the light forward for years to come. Future generations will benefit from your foresight. Light your own candle and begin a new family holiday tradition by starting a family fund at the Jewish Fund for the Future. In addition to gifts and gelt you can give the next generation a powerful, tangible lesson in sharing and caring for others.

One of the finest things you can do with part of your charitable giving is to light an endowment candle. You can do it now with cash or securities, or later through your will or a trust remainder. The paperwork is minimal compared to the satisfaction you will receive.



Rachel Gross

To obtain information about the Jewish Fund for the Future, our endowment program, and family giving, please call Rachel A. Gross, Esq., our Endowment Director at 302-427-2100 ext. 19.

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The Jewish Federation of Delaware is particularly proud that its Website, www.shalomdelaware.org, is part of the United Jewish Communities network. United Jewish Communities won two awards for its Web sites in the 2001 Web Award Competition. UJC won the Outstanding Web Site award for both its home page, www.ujc.org, and its training Web site, www.ujc.org/interactivetraining. The awards, sponsored by the Web Marketing Association, honored UJC for both the sites' design and content.

COMMUNITY SPOTLIGHT

Israeli Journalist Freda Keet Shares Concerns At JCC

by Joel Glazier

Noted Israeli journalist Freda Keet recently spoke at a program co-sponsored by the Wilmington Chapter of Hadassah and the Jewish Community Relations Committee of the Jewish Federation of Delaware. Ms. Keet had been in Delaware for Federation Shabbat last winter and since that time, she remarked, Israel has become "battled, bruised and bewildered by both the level of non-stop violence in their country and the changed world since the events of September 11.

"Israelis have nothing but love for America," she noted "and now

America is beginning to do what Israel has had to do for the past 53 years" in terms of security, preparedness and responses. During her gripping talk, Ms. Keet shared her three main concerns as a journalist and media watcher, who "reads all the news she can get her hands on."

First, she is angered by the "re-writing of history" regarding the Camp David Accords. "What Barak offered was profoundly far-reaching-almost to pay any price for peace. Israel offered 93% of the moon!" She claims that this fact is being ignored or changed in recent news stories. Second, "It

should be realized that America was attacked for what America is." The September 11 attack was not caused by "what America does or did do." Finally, her third concern is what she refers to as "a new Big Lie" because of how frequently it is mentioned..."The United States was attacked because it supports Israel." She said that the attack had nothing to do with Israel but "Israel has been used as a weapon for years." Ms. Keet emphasized that "If Israel were to disappear tonight, Islamic Fundamentalists would not." By way of explanation she quoted former Israeli Prime Minister Benjamin Netanyahu, "Israel is hated because of America, not vice versa."

Her provocative speech ended with three sobering anxieties she shared as a journalist, as a middle class Israeli and as a Jew. "I fear that America will not stay the course" in its battle against terrorism. "Their allies may abandon it; but America cannot stop at Afghanistan." "I also fear that America will abandon Israel." "I fear that America could reconsider whether its ally, Israel is worth all the pain and hassles."

Just as strongly, Ms. Keet fears that "the Jewish world will turn away from Israel." She urged all American Jews not to turn away but to become more pro-active and, as a journalist, she pleaded that every single falsehood about

"our Jewish uniqueness as a family and as a community" be addressed and challenged.

"We must not let wrong things pass without comment," she concluded.



Freda Keet (center) meets prior to the program with (from left) Judy Wortman, executive vice president, Federation, Dina Lipschultz, regional president Hadassah, Eva Weissman, president Wilmington Chapter, Hadassah, Rachel Gross, Esq., Endowment Director.



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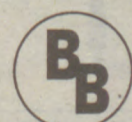


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THE RABBI WRITES

Illuminating Our World

By Rabbi David Baruch Kaplan
Spiritual Leader,
Temple Beth El, Newark

In a little over a week, we will begin celebrating Hanukkah. In the Talmud, we learn that the School of Shammai said that eight lights are kindled the first night and each night

thereafter one less is lit. The School of Hillel said that on the first night one light is kindled and each night thereafter one more is lit. (Shabbat 21b) In fact, we follow the words of Hillel. This tradition is a reminder that it is important to increase the "light" in our world. Light can be the physical light by which our eyes per-

ceive our surroundings. Light can also be a reference to other non-physical attributes. It can be a reminder of the Divine, of knowledge, of love, of harmony. Light is a wonderful symbol for many characteristics and attributes which improve the quality of life and can raise our level of satisfaction and lead to greater fulfillment.

Life has a way of presenting us with events which seem to be obstacles to our fully being in touch with these things of which light can be a symbol. It is indeed easy to be spiritual and serene when everything is going according to our plan. The real test comes when life challenges us. The trials of our lives actually give us the opportunity to symbolically be like the Hanukkah. It is in difficult moments that we have the opportunity to increase the light in the world.

The word Hanukkah means dedication or rededication. Hanukkah is a reminder to us to rededicate ourselves to the processes of life which make life worth living. It reminds us of our need and obligations toward family and community. It also reminds us of a very real need for us to perform the mitzvot, for it is the mitzvot which connect us with the Holy One and with the spiritual path laid out for us as Jews. It is not always easy to follow the correct path. That is why we have reminders which help us to face the

proper direction and aim for the best and highest goals.

The Torah portion for December 1, 2001, is Hashachar. In it we read the story of Jacob wrestling with what may have been an angel. At the end of the conflict, Jacob's name is changed to Israel. In blessing Jacob, the angels says that his name

is being changed because he has striven with G-d and with humans and prevailed. One might ask how one prevails in a struggle with the Divine. Can one really win in a contest with G-d? It may be that to prevail in this sense means to grow and

Continued on page 11



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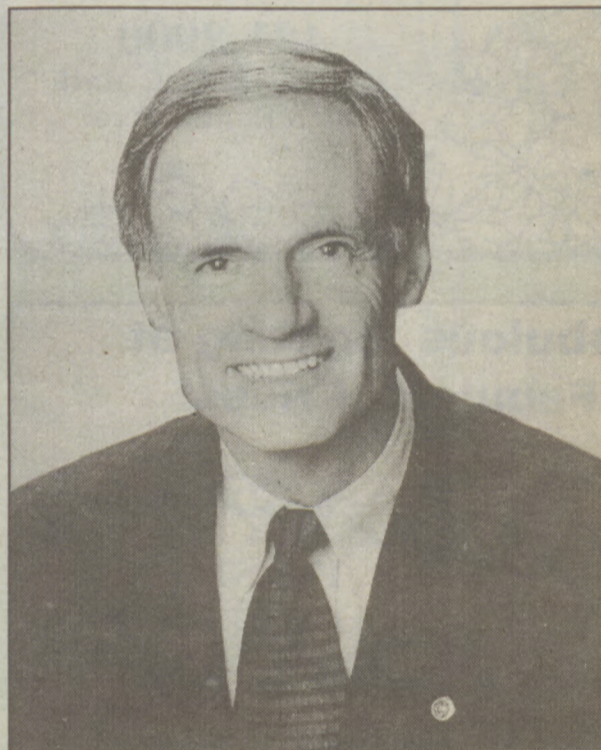


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THE RABBI WRITES

Continued from page 10

mature from difficulties. It means to find the courage to go on when all is bleak, to give each struggle our best shot.

As descendants of Jacob, we are also called Israel. To accept that name means that we must also be willing to be involved in life. We must answer each of the challenges that all of us face with the greatest degree of dedication. It means striving to be the best that we are capable of being. It means being an active part of this world, with all of its adversity and burdens. Just as Jacob was wounded in his wrestling, we may also be hurt.

That is not a time to give up but to summon our strength and rise to the occasion.

It is in living life in this manner that we become Hanukkiot ourselves. As we rededicate ourselves to the principles and ideals of Judaism, we continue to be beacons of light for ourselves and others. As we engage in the tasks, both large and small, with which life presents us, we fulfill our destiny of being Israel, those who struggle and prevail.

A joyous Hanukkah or rededication to all.

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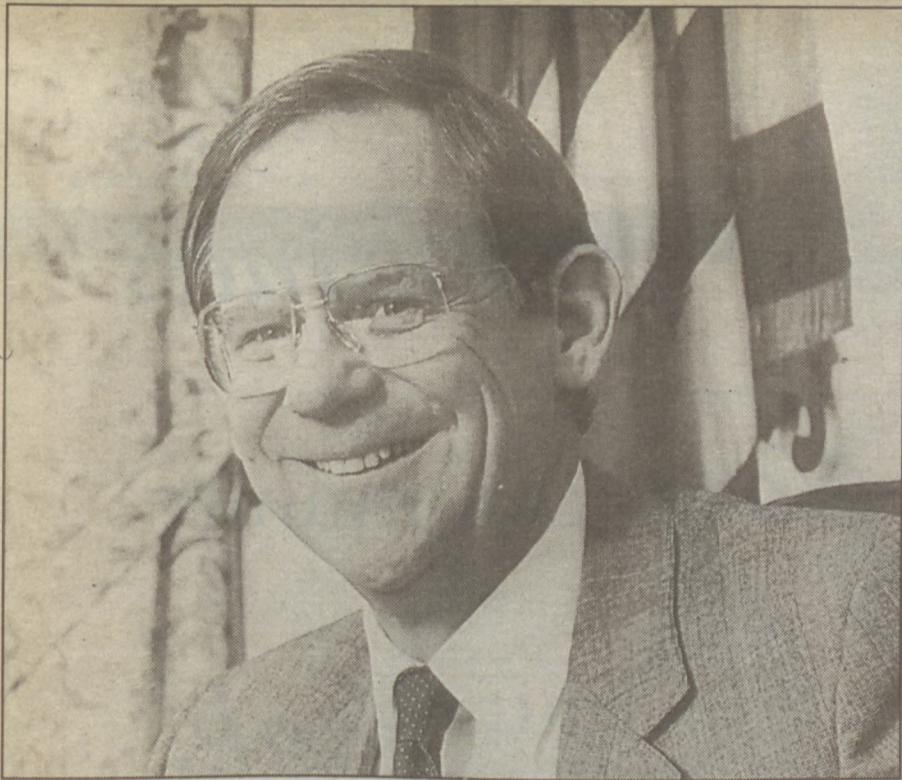
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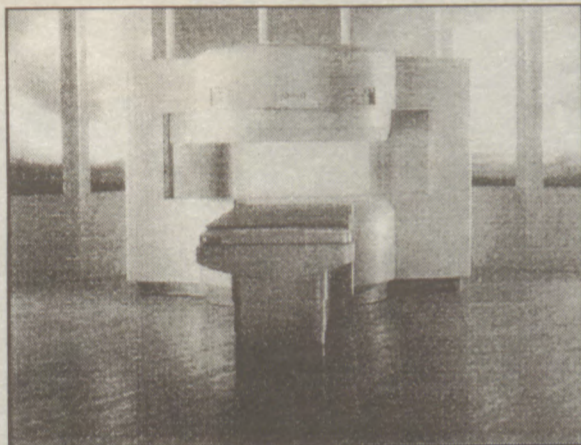
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Jewish Federation of Delaware President John A. Elzufon led Delaware Gratz and Temple Beth El teens in an exploration of Judaism, Christianity and Islam.

Delaware Gratz Hebrew High School students and members of the Confirmation Class of Temple Beth El in Newark joined together recently for a program on major world religions. Jewish Federation

of Delaware President John A. Elzufon, the parent of a Delaware Gratz student, led students in a spirited discussion of Judaism, Christianity and Islam. Seventy-one students and ten teachers participated in this October program which was held at Temple Beth El.

Delaware Gratz Principal Marlene Milunsky believes that "it was fascinating to learn about how

the portability of religion influenced the development of Judaism, and thus of Christianity

and Islam as well." She was pleased that the two groups of high school students came together in

such "a dynamic learning environment". More shared projects are planned for the future.



Jewish Federation of Delaware President John A. Elzufon addresses the group of Gratz and Temple Beth El teens.

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Hanukkah Greetings



From latkes on the stove top to centerpieces on the table top, Genuardi's in-store consultant and award winning cookbook author, Marlene Sorosky, has assisted us in selecting a

terrific assortment of Hanukkah supplies. Although the weather may be cold and dismal outside, the excitement and glow of the candles create a warm and cozy feeling inside. Hanukkah in its origins may have been a minor festival, a late celebration of Sukkot, today it has become a major celebration. We at Genuardi's hope to bring increased joy to your Hanukkah festivities as you light candles, sing songs and enjoy latkes. For additional creative and easy Hanukkah recipes, as well as other holiday and celebration menus, check out Marlene's full-color, hardback cookbook, *Fast & Festive Meals for the Jewish Holidays*.

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- 2 tablespoons chopped parsley
- 3 medium carrots, peeled and shredded
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- 1 1/2 teaspoons salt
- 1/4 teaspoon pepper
- 3 tablespoons vegetable oil
- 3 tablespoons nondairy or regular margarine or butter

Position rack in upper third of oven and preheat to 450 degrees. In a large bowl, toss onions, parsley, carrots and potatoes with salt and pepper. Heat oil and margarine in a 12-inch skillet over medium-high heat. If the handle is not ovenproof, cover it with a double thickness of heavy foil. Add potato mixture, pressing down and smoothing the top. Cook covered for 7 to 10 minutes or until bottom is golden brown. Occasionally lift with a spatula to make sure bottom does not burn. When bottom is golden, place pan in oven. Bake for 10 minutes or until top is firm. If desired, place under broiler and brown. Loosen bottom with a spatula. Slide or invert onto a platter. Cut into wedges and serve with applesauce and/or sour cream.

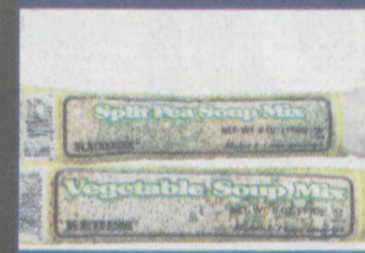
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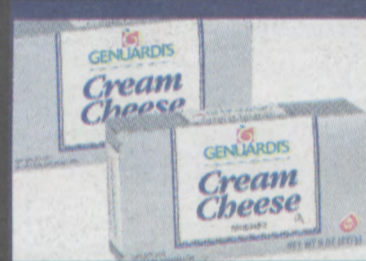
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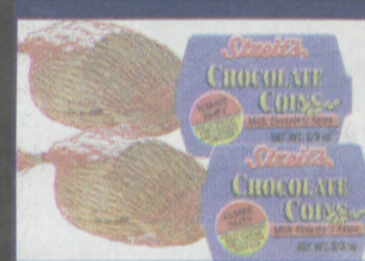
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Two thousand years ago in Syria, Jews were ruled by a cruel king, Antiochus. He drove the Hebrews out of the Temple in Jerusalem and ordered them to worship Greek gods. Anyone who refused was killed. The Jews, led by a father and his five sons called the Maccabees, banded together to fight the Syrians. When they won the Temple back, it was filled with altars and Greek idols. They worked hard to repair it, but when it was ready for services, they could find only enough oil to light the Eternal Light for one day. When the oil burned for eight days it was considered a miracle. This miracle is remembered each year on Hanukkah by lighting a candlestick with eight branches, called a menorah.

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INSIDE DELAWARE

Dover Synagogue Has New Spiritual Leader

By Lynn Edelman, Editor

Rabbi Michael L. Goldberg, Ph.D. vividly remembers the immediate aftermath of September 11th. His new congregation, Congregation Beth Shalom, is just a stone's throw from the Dover Air Base—a military morgue. "We heard the steady sounds of helicopters flying overhead the synagogue and could not help but wonder whether the planes could be transporting the victims of terrorism at either the Pentagon or the World Trade Center in New York," he recalls.

The Rabbi also recalls an influx of Jewish military personnel at

High Holiday services. "When tragedies like this occur, Jews want to be together," he commented.

Ordained in 1978 from New York's Jewish Theological Seminary of America, Rabbi Goldberg is impressed by the rich spiritual life in what he fondly calls "our little shul." Indeed the intimate atmosphere of the 100 family synagogue affords him the opportunity to "get to know every congregant and help them to connect with Judaism and with one another."

Rabbi Goldberg believes that, unlike many larger congregations, members of Beth Shalom feel a personal *kesher* to their faith.

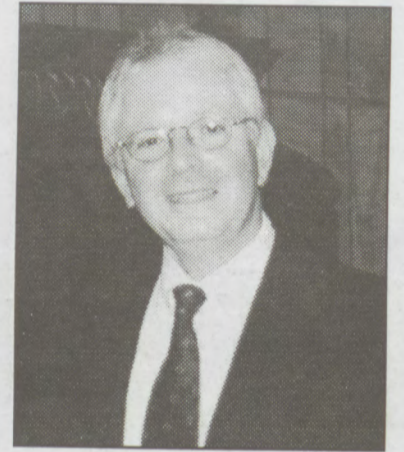
When he arrived here in late summer, the Indiana native, with a varied background as a hospice chaplain and a corporate consultant, challenged synagogue board members to lead by example. They decided to rotate their participation in daily minyan so that congregants could be assured of a daily prayer experience. "We have never missed a minyan since I came to town," said Rabbi Goldberg.

He is also gratified by his congregants' enthusiastic embrace of holiday rituals. "Every congregant had the chance to shake the lulav and smell the etrog-making Succot

deeply meaningful." Rabbi Goldberg feels that these life-enhancing rituals impart a sense of "connection" to the synagogue and are the building blocks of future involvement.

While dues make Jews members of a synagogue, shared involvement in Jewish study, worship and such acts of loving kindness as visiting the sick and sitting shiva nurture a true sense of community.

As Beth Shalom's "helmsman", Rabbi Goldberg hopes to guide congregants on their spiritual journey and help them develop a shared vision for the future.



Rabbi Michael L. Goldberg, Ph.D.

Bartash To Speak At AKSE Men's Club Breakfast

Joshua Bartash, Assistant Director of the Anti-Defamation League, Philadelphia Office, will be the guest speaker at the December 9th Men's Club Breakfast at Adas Kodesch Shel Emeth in Wilmington.

In the wake of the September 11th terrorist attacks, public concerns about safety have come to

the forefront. Part of ADL's mission is to address these concerns and speak out against bigotry, ethnic intimidation and scapegoating. During the December 9th program, Bartash will address how the ADL works with law enforcement officials, educational groups and the general public locally and globally to resolve these and other issues.

While the ADL prides itself on being the 911 for the Jewish community, the organization works with anyone, regardless of race, ethnicity, or national origin.

The speaker is a native of Philadelphia who graduated from Temple University. He began his professional career in the social services field. His experience

includes Philadelphia Welfare to Work Program Site Management and work as an Ombudsman for Non-Profit Organizations.

For ADL, Bartash monitors extremist activity throughout Eastern Pennsylvania and Delaware. He is the primary regional ADL contact with law enforcement agencies handling

issues of bigotry, hate crimes, discrimination, and domestic terrorist groups. He also serves as the security coordinator for the regional office of the ADL.

The entire community is welcome to attend. Breakfast begins at 9:30 a.m. Bartash's presentation begins promptly at 10:00 a.m. The cost is \$4 per person.

Kutz Home Auxiliary Has A Ball!



Deirdre Vecchione, chair of the Kutz Home Auxiliary Forget-Me-Not Ball Committee enjoys a conversation with Susan Sandler, president of the Kutz Home Auxiliary, at the Ball which was held on November 10th at the Deerfield Golf and Tennis Club in Newark.



Delicious food and great company helped ensure the success of the annual event. Dory Zatuchni, Joe Goldberg, Alan Schoenberg, Eileen Conner, Barbara Schoenberg and Karen Friedman are all having a fabulous time.

Temple Beth El Scouts Go Camping



Earlier this fall, members of Junior Girl Scout Troop #1198 earned their "Camp Together" Badge and worked towards requirements for their "Sky Search" and "High on Life" badges during a camping trip to Grove Point Girl Scout Camp. All the scouts and their leaders are members of Temple Beth El in Newark. They are: Seated from left Alexa Berger, Alyse Lewkowitz, Sylvia Boyd, Emily Wolfe, Jennifer Kelman and Megan Kennedy. Also, middle row, standing are Marlee Caine, Jackie Wahlquist, Sofia Szanto, Brianne DeFroda, Shana Mattes and Jillian Romao. Troop leaders are (rear row) Corey Romao, Betsy Wahlquist and Aileen DeFroda.

SUPER SUNDAY

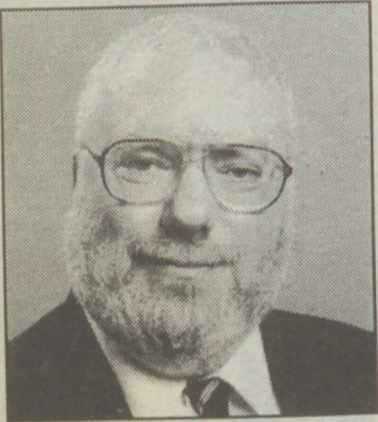
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ON THE SPIRITUAL SIDE

Pastoral Musings



Rabbi David Wortman

By Rabbi David Wortman

Joshua (all names in this article are fictitious) was having difficulties with his aging mother. He sought

assistance from a social worker who helped both mother and son. While feeling better about the care his mother was receiving and the support he experienced, Joshua sensed that something was still missing. He longed for a spiritual component that would lift his sense of connectedness to his Jewish community and its traditions and values. He then sought a pastoral counselor who, in addition to counseling training, brought religious vocabulary, spiritual exercises and values to the discussions.

Sarah led a productive and successful life. She was a lawyer, a mother of three, wife of a wonderful man and active in volunteer work. By all measures, she was happy and outgoing. Yet, she, like Joshua, felt that there was an opportunity in her life for spiritual-

ity that would enhance her soul. She, too, sought a pastoral counselor to be her guide through this maze.

Daniel was terminally ill. He knew that he did not have much time left. He was under hospice care that provided palliative care and a support network for him and his loved ones. As he considered his own death, he felt that he needed to work through his concerns about God. He needed to talk about God and to pray. His family, with his permission, brought in a pastoral counselor to sit with him and explore his attitudes about the Creator.

These situations exemplify some, but not all, of the scenarios in which seeking a pastoral counselor is very appropriate. The pastoral counselor is a resource for

enhancing a spiritual dimension in one's life. For many, exploring the tradition and understanding the value of ritual is an uplifting experience. For others, the process of developing and practicing new rituals and prayers meets their need for spirituality. For some it is music or motion. For a significant number, it is sitting in a group with other seekers that brings the strength of a community to the search.

Pastoral counseling opportunities may range from a simple phone call to regular sessions, from specific time limits to open-ended. A pastoral counselor will make house calls, that is visit the sick, the infirm, the housebound and/or residents of long term care facilities.

As with Joshua, caregivers can benefit greatly from a pastoral

environment. If the caregiver does not take care of him/herself he/she has less and less to give. The pastoral counselor is a resource for refilling the emptying well of giving.

Like Sarah, there need not be anything "wrong" with someone for him/her to benefit from interaction with a pastoral counselor. There only needs to be a desire to plumb the depths of Jewish sensibility and use that to polish the silver lining around life's clouds.

Among the pastoral counselors in the Jewish community, I as the director of the Kimmel-Spiller Jewish Healing Center of the Jewish Family Service am available for pastoral counseling for individuals as well as creating groups. Please call 478-9411 for further information.



Parenting Workshops At The Relationship Center In Newark

The Relationship Center, a program of Jewish Family Service of Delaware will offer the following Parent Workshops during December. These hour-long programs meet at 288 East Main Street in Newark. The cost is \$15 per session. To register, please call 286-1402.

"Handling Overwhelming Responsibilities"-addresses specific parenting issues and how to handle spirited children and day to day problems-Tuesday, December 11-9:30 a.m. to 10:30 a.m.

"Taking Time Out from a Hectic Schedule"-Learn and practice relaxation techniques for yourself and teach them to your children. Wear comfortable clothing for this program which is offered on Tuesday, December 18th, 9:30 a.m. to 10:30 a.m.

"Raising Children in an Interfaith Marriage"-Learn and share specific parenting tips and ways to decrease stress that is often involved in raising children in interfaith marriages, particularly around the holidays. Choose from sessions on Tuesday, December 4th, 9:30 a.m. to 10:30 a.m. or Tuesday, January 8th, 9:30 a.m. to 10:30 a.m.



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BEHIND THE HEADLINES

U.S. Envoys May Halt Mideast Violence

By Mitchell Danow, JTA

The terror attacks that greeted the new U.S. peace team in the Middle East pose the question: Can these envoys succeed where their predecessors failed?

A burst of Palestinian terror accompanied the first full day of work for former Marine Corps Gen. Anthony Zinni and the assistant secretary of state for Near Eastern affairs, William Burns.

In the most serious attack, two Palestinian gunmen from the West Bank city of Jenin entered Israel just hours after Israeli troops withdrew in response to American pressure. The gunmen opened fire on civilians in the northern Israeli city of Afula, killing two Israelis and wounding dozens more.

Later in the day, Palestinian gunmen wounded three Israelis in a shooting attack in the Gaza Strip, wounded a foreign worker in an Israeli car in the West Bank and raked workers on the Trans-Israel Highway — inside Israel but near Palestinian-controlled areas — with gunfire.

Prime Minister Ariel Sharon received news of the Afula attack while he was meeting with Zinni. One of the gunmen was from Palestinian Authority President Yasser Arafat's Fatah movement.

Sharon told Zinni that Arafat had established "a coalition of terror" with Hamas, Islamic Jihad,

Hezbollah, the PLO, the Palestinian militias and the Force 17 presidential guard.

Following the deadly Palestinian attacks, Arafat had to engage in damage control Wednesday, when he met with Zinni in the West Bank city of Ramallah. While no details of the meeting were immediately available, Arafat reportedly renewed his call for international observers.

Earlier this year, a U.S.-led international panel known as the Mitchell Commission set out a series of confidence-building measures to help end Israeli-Palestinian violence. Israeli and Palestinian officials welcomed the initiative — then returned to the bloodletting.

Several weeks later, the director of the CIA, George Tenet, arrived with a blueprint for a cease-fire. Officials from both sides agreed to the truce Tenet drew up — but the welcoming words were not followed with meaningful implementation.

Now come Zinni and Burns, accompanied by U.S. diplomat Aaron Miller, a veteran member of U.S. Mideast peace efforts.

Zinni, who took a helicopter tour of the West Bank with Sharon, told the Israeli premier that he will stay as long as necessary to achieve his task. He hopes to get Israel and the Palestinians to implement the cease-fire steps spelled out by

Tenet and the recommendations of the Mitchell Commission.

Sharon's office said on Monday that "Israel attaches supreme importance to achieving a cease-fire."

Yet even Sharon's dovish foreign minister, Shimon Peres, did not get carried away by the envoys' arrival.

"We will do our utmost for the mission to succeed, but we see very clearly the difficulties ahead," Peres told reporters.

Yet there are reasons to believe this U.S. mission might yield tangible results where others have failed.

The Bush administration wants solid Arab backing for its war on terror. Ending Israeli-Palestinian violence with a peace accord that the Arab world considers fair would help advance American interests.

Moreover, many have come to see the continuing Israeli-Palestinian conflict as fertile ground for the extremism that breeds terror. With many in the Arab world criticizing U.S. support for Israel — which allegedly comes at the Palestinians' expense — American officials have an added incentive to get the two sides to end violence.

In addition, Sharon will head to Washington over the weekend to see President Bush and Powell, and may wish to avoid the kind of

public dressing-down that soured his last visit.

Another reason is the losses Israel and the Palestinians already have suffered. More than 700 Palestinians and nearly 200 Israelis have died since the uprising began over a year ago.

Then there are the financial losses: Israeli officials earlier this month declared that the nation is officially in a state of recession. The Palestinian economy has been absolutely decimated.

The cost of the violence provides a strong motivation to reach a cease-fire. There was some evidence of this last week, when Palestinian researchers released a poll indicating growing Palestinian dissatisfaction with the uprising against Israel.

On the other side of the balance sheet, there is one compelling reason to believe that Zinni & Co. will fail like their predecessors — the violence has shown no sign of letting up.

Indeed, hours before the envoys arrived Monday, a Palestinian suicide bomber detonated his explosives at the Erez Crossing between Israel and the Gaza Strip, lightly wounding two Israeli soldiers.

The following day brought the deadly Afula attack. The two terrorists were shot and killed after firing into a crowd of civilians.

The incident took place hours



General Anthony Zinni

after Israeli forces withdrew from the West Bank city of Jenin. Israeli forces moved into six Palestinian cities on Oct. 18, a day after Palestinian terrorists killed Israeli Tourism Minister Rehavam Ze'evi.

After withdrawing from the other cities, Israel had remained in Jenin because of persistent reports that terror attacks would be launched from there. Before Tuesday's attack, Israeli defense

Continued on page 23

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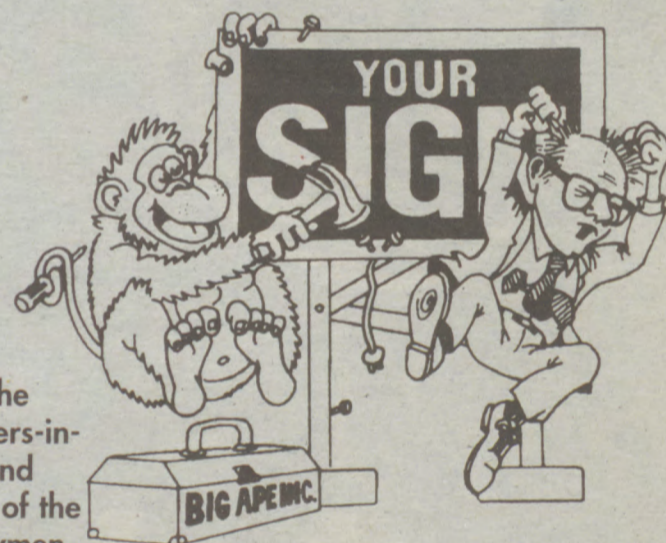
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BEHIND THE HEADLINES

Some Israelis Flee The "Situation," Others Stay Put

By Jessica Steinberg, JTA

Yossi Cohen, a Tel Aviv taxi driver, is taking it easy these days. He has been slicing time from his usual ten-hour shifts because there just aren't many clients out there.

At the same time, he wouldn't consider leaving Israel for greener pastures.

"What, I need to be a cabbie in Queens?" asked Cohen, 47, shrugging his shoulders. "I'm right where I need to be, here, in my homeland, offering my bit of support."

That's one of the typical reac-

tions offered by Israelis after more than a year of violence. They're tired of the drive-by shootings, the suicide bombings, the endless cycle of death and destruction. But they're hunkering down in Israel, because this is their homeland and they're not leaving.

But there also is an opposite reaction — the Israelis who decide to leave because they can't take it any longer. They want to feel safe and secure. They want good jobs and nice homes and safe futures for their children.

But they don't leave without a

certain amount of guilt over "abandoning" their homeland.

The Israelis who are emigrating are called yordim in Hebrew, which means "those who go down." The term has a negative connotation in Hebrew, the opposite of the word for those who move to Israel — olim, or "those who go up" to Zion.

There were waves of yordim in the early 1960s, when large numbers of Israelis moved to the United States seeking better opportunities, and after the 1973 Yom Kippur War, when Israel's self-confidence was gravely shaken. There hasn't been a need during the last decade as the country underwent an economic boom, creating a generation of Israeli yuppies who drive SUVs and live in spacious suburban homes.

But the continuing Palestinian intifada, coupled with the global economic downturn — Israel's Central Bureau of Statistics announced this week that the country officially is in a recession — has forced more than a few Israelis to consider a temporary or permanent move.

Former New Yorker Susie Teschner and her husband Nathan Katz, an Australian, are moving to Australia for a few years. Teschner said she thinks of it as "rehabilitation for the soul."

For Teschner, living in Israel

was something of a disillusionment and a disappointment.

"When I came here, I was very optimistic," she said. "My Zionism has dwindled by being here."

Nevertheless, the decision to leave wasn't easy. What makes it possible is "not thinking too far in the future," she said.

"The decision to leave is very complex and usually comes about because of a number of factors," said Danny Gordis, a well-known educator who made aliyah with his family from the United States shortly before the intifada began in September 2000. "People are out of work and they're hurting financially. You can sense a general societal unhappiness."

Yet being in Israel during the intifada forces Israelis to reexamine why they are here in the first place, Gordis pointed out.

"I think this has clarified for a lot of Israelis the degree to which they're committed to the Jewish state," he said. "It is about not being the first generation of Jews to run when the going gets rough."

No statistics have been gathered by Israeli organizations or government ministries on the number of Israelis who have left since the intifada began. According to the Jewish Agency for Israel, aliyah from Western Europe and North America has

been affected slightly since last fall.

There were 1,159 immigrants from North America between January and October 2001, an 11% drop from the previous year. Another 1,382 Western Europeans made aliyah during the same time period, a 19% drop from the same period in 2000.

"The reasons for the drop could include the intifada and the current economic situation," said Yehuda Weinraub, a spokesman for the Jewish Agency. "But we can't be certain."

According to the World Council of Churches, Palestinian Christians also are leaving the Holy Land, at a rate of about three families a week. They make up about 3 percent of the population of the West Bank and Gaza Strip, but that number is steadily dropping as Christians seek to escape violence, economic depression and pressures from the Palestinian Muslim majority.

Yet despite depression over the continuing violence and the worsening economic situation, only a small minority of Israelis — both Arabs and Jews — are considering emigrating, according to the monthly Peace Index.

The survey, conducted by the Center for Peace Research at Tel Aviv University, asked 580 Israeli Jews and Arabs in August whether

Continued on page 29

Mideast Violence Continued from page 22

sources said the Jenin withdrawal had been carried out as a gesture to the U.S. administration.

Over the weekend, Israel and the Palestinians engaged in a series of tit-for-tat strikes. Last Friday, Israel killed Hamas leader Mahmoud Abu Hanoud in a helicopter attack. Hanoud had topped Israel's most-wanted list for allegedly planning terror attacks that killed dozens of Israelis.

Israel charged that Hanoud was behind the June suicide bombing outside the Dolphinarium disco in Tel Aviv and another suicide attack in August at the Sbarro's pizzeria in Jerusalem.

Hanoud's death followed an

incident that created more Palestinian anger and prompted an Israeli investigation.

On Nov. 22, five children from one Palestinian family were killed in an explosion in Gaza. The children ranged in age from 6 to 14.

On Monday, Israeli officials announced that soldiers had placed a bomb in a fortified position that Palestinian gunmen frequently used to fire on Israelis. It exploded when the children happened upon the bomb and began playing with it.

The army called the incident "serious and very regrettable," but faces criticism for placing the bomb in a place where children pass by.

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MATTER OF OPINION

No One Wants Peace More Than The Israelis

By Rachel Lerner

When it comes to Israel, Secretary of State Colin Powell was preaching to the choir when he recently launched the United States' Middle East initiative.

Peace with her Arab neighbors has been the goal of all Israeli governments since the state was established in 1948. Israel and her supporters in the United States are ready and have been ready to forge and support the tough compromises needed for a lasting, secure and comprehensive Middle East peace.

But as Secretary Powell said in his Nov. 19 address, the Palestinians "must accept that, if there is to be real peace, Israelis must be able to live their lives free from terror as well as war."

Even as Israel has defended herself against violence and terror since the second intifada began well over a year ago, Israel remains willing to make concessions to the Palestinians in exchange for true peace.

The need for Chairman Yasser Arafat and the Palestinian Authority to immediately live up to their commitments to stop terrorism and incitement, and to prepare their people for peaceful co-existence with the Jewish State cannot be stressed strongly enough.

"No one can claim a commitment to peace while feeding a culture of hatred that can only pro-

duce a culture of violence," Powell said. He referred specifically to Palestinian terror acts, including the brutal lynching of Israeli soldiers in Ramallah, the assassination of Israeli cabinet minister Rehavam Ze'evi and the killing of Israeli children.

But through all of the terror and violence, Israel remains a serious and ready partner for peace in the Middle East. Recently at the United Nations General Assembly, Israeli Foreign Minister Shimon Peres proclaimed that, even though it is not official policy, there is broad support in Israel for "a Palestinian State."

"We do not want to dominate the Palestinians. We want them to breathe freedom, to create a new economy, to enjoy the highest level of education, and provide real security for all parties," he said.

But don't take Peres' word for it, just look at Israel's actions over the years.

Israel has historically understood the need for territorial compromise based on UN Resolutions 242 and 338. As a result of the 1967 Six-Day War, a battle for self-preservation, Israel assumed control over the West Bank and Gaza Strip - territory it never intended to capture in the first place. After the 1973 war, Israel proved her willingness to go as far as uprooting its own citizens if it would mean

achieving peace when it painfully dismantled an Israeli settlement in the Sinai, in order to forge a historic peace with Egypt.

And most recently at Camp David and Taba last year, former Prime Minister Ehud Barak offered Chairman Arafat tremendous concessions including control over large areas of Jerusalem, Israeli redeployment from nearly all of the West Bank and all of the Gaza Strip and the creation of a Palestinian State, in exchange for an end to the conflict.

Chairman Arafat not only turned the unprecedented offer down, he unleashed a torrent of violence and demanded for the Palestinian refugees a "right of return" to Israel. Palestinian "right of return" is synonymous with demographic suicide for Israel, an unrealistic expectation for Israel to sign its own death warrant.

Sari Nusseibeh, Chairman Arafat's new commissioner on Jerusalem affairs, told the Jewish Council for Public Affairs during a recent meeting in Jerusalem that the Palestinians understand this is a deal breaker. We hope that Chairman Arafat is listening

While the Israeli response to the events at Camp David and Taba was quiet disappointment, the Palestinian response was the second intifada - a wave of Palestinian violence and terror against Israel.

[Moreover, Israelis have not only expressed their desire for peace at the negotiating table; they have also demonstrated a commitment to peace with the Palestinian people in the classroom, and on the streets. In Israeli schools, despite the current conflict, pluralism and hopes for peaceful coexistence are part of the curriculum. The same cannot be said for policy in Palestinian schools, where Israelis continue to be dehumanized and demonized in racist and anti-Semitic Palestinian textbooks that deny Israel's legitimacy.

In the face of terror, organized Israeli peace movements continue to regularly gather in the streets of Jerusalem and Tel Aviv to express their yearning for peace. When was the last time you saw a Palestinian peace rally in the streets of Gaza?]

In the past year, Israel has asserted its basic duty to protect its citizens from harm, sometimes through defensive military action and by refusing to negotiate with the Palestinian Authority as long as it fails to address the violence that continues to threaten Israelis. But

Israel also has maintained that if Chairman Arafat and the Palestinian Authority, once and for all act effectively and expeditiously to control the violence and terror, it is willing to return to the negotiating table and, if necessary, make significant concessions in order to resolve this terrible situation.

In short, the Palestinian leadership must decide if they will answer Powell's call to "make a 100 percent effort to end violence and to end terror."

Powell said it best: "There must be real results, not just words and declarations. Terrorists must be stopped before they act. The Palestinian leadership must arrest, prosecute and punish the perpetrators of terrorist acts. The Palestinians must live up to the agreements they have made to do so. They must be held to account when they do not."

For Israel peace is the ultimate goal. For the Palestinians the jury is still out - is peace worth stopping the violence for.

Rachel Lerner is on the staff of the Jewish Council for Public Affairs.



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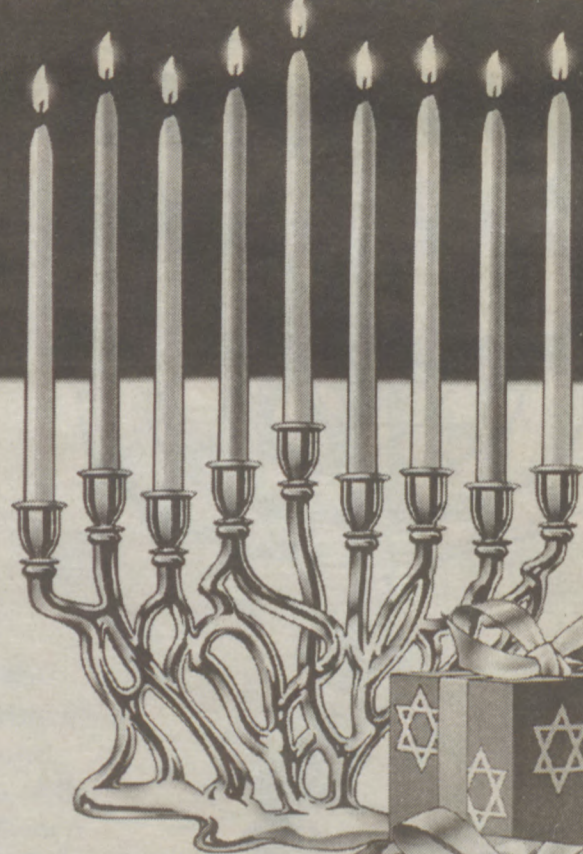
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MATTER OF OPINION

A Return To Peace Talks

By Mitchell G. Bard

As the U.S. prepares to launch yet another peace initiative, based largely on the State Department's longstanding misperception that inducing Israel to freeze settlements will lead the Palestinians to negotiate a final peace agreement, it is vital to go back to the roots of the Oslo peace process. The entire peace negotiation with the Palestinians was predicated on one single six-paragraph letter from Yasser Arafat to Yitzhak Rabin on September 9, 1993. The operative commitments made by Arafat were the following:

- The PLO commits itself to the Middle East peace process, and to a peaceful resolution of the conflict between the two sides and declares that all outstanding issues relating to permanent status will be resolved through negotiations.

- The PLO considers that the signing of the Declaration of Principles constitutes an historic event, inaugurating a new epoch of peaceful coexistence, free from violence and all other acts which endanger peace and stability.

Accordingly, the PLO renounces the use of terrorism and other acts of violence and will assume responsibility over all PLO elements and personnel in order to assure their compliance, prevent violations and discipline violators.

Without those two statements, Israel would never have recognized the PLO as a negotiating partner and the Oslo process would have never gotten off the ground. Now, eight years later, it is clear that Arafat has failed to live up to these promises and therein lies the explanation for why there is not yet a peace agreement.

This point must be repeated over and over until perhaps even our State Department can comprehend it. Israel cannot be expected to make concessions under fire and should not be expected to negotiate with people who have violated the first and most essential agreement on which all others were based.

All but a handful of the most delusional messianists in Israel have now come to realize that Arafat cannot make peace. My explanation is that he is too old. He has devoted

most of his 72 years to trying to destroy Israel and he simply is incapable of making the psychological leap "the one made by Anwar Sadat in 1977 when he chose to go to Jerusalem" necessary for making the concessions necessary to reach a final agreement.

The best chance for a negotiated solution is to wait for Arafat to pass from the scene (by natural causes) and hope that his successor will be more pragmatic. There is some reason to believe this can happen. First, no other Palestinian has been so wrapped up in the nationalistic and terrorist elements of the cause. Second, the Palestinians who have actually done most of the negotiating with the Israelis have shown an ability to reach agreements. Third, more reasonable voices are being heard for the first time, notably the new Palestinian representative in Jerusalem, Sari Nusseibeh, who has broken with the official line by saying the Palestinians should forget the "right of return."

Meanwhile, Israel has to forestall more pressure from the Bush Administration. The political and

public relations reality is that everyone wants Israel to be the one to initiate movement in the peace process. The poor suffering Palestinians are underdogs from

whom nothing is really expected. So Israel must come up with a peace plan. The difficulty, of course, is that Prime Minister Barak offered the

Continued on page 30

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JEWISH PERSPECTIVES

Jewish Aging Crisis Looms

By Sharon Samber, JTA

Is the American Jewish community prepared for the aging tidal wave?

With the number of Jewish elderly expected to soar over the coming decade, leaders at the national and local levels realize they must move beyond traditional methods of caring for the elderly to develop new plans and policies.

Timing is critical. Many communities have been preparing to increase services to the elderly, but as baby boomers age and people live longer, there is an urgent need to expand services and to plan — and to do it quickly.

The problem is especially acute in the Jewish community. An estimated 20 percent of American Jewry is 65 or older, a significantly higher proportion than among the general population, where the figure is around 13 percent. The 1990 National Jewish Population Survey showed that 920,000 Jewish Americans are at least 65 years of age.

As the issue of elder care becomes more prominent, however, the nation's economic crisis is expected to make things more difficult. Funding for social services is likely to be cut as priorities shift toward funding security and anti-terror activities.

The budget surplus has gone and everything has become tougher since the terrorist attacks of Sept. 11, Sen. Ron Wyden (D-Ore.) told Jewish community professionals earlier this month at the United Jewish Communities' General Assembly.

There must be savings incentives, penalty-free withdrawals from retirement plans for long term care, and better ties between the public and private sectors, he said.

Looking to provide something of a road map for communities, UJC issued a guide this month that focuses on providing a "continuum of care," a comprehensive, client-oriented system of elder services. The continuum has two parts. The first is services, including healthcare, mental health care, social services, transportation programs and housing for the elderly. Newer trends include allowing people to "age in place" in naturally occurring retirement communities. The second element is to coordinate mechanisms into a system instead of a fragmentary collection of services.

Local communities are looking for a coordinated effort. Without such coordination, there will be gated communities for seniors who will have no connection to Judaism, and the poor will be left behind, said Elliot

Palevsky, executive director of the River Garden Hebrew Home for the Aged in Jacksonville, Fla.

Local Jewish leaders want the issue to be a national priority, but Congress has yet to make it so. Legislators have addressed the issue only in bits and pieces, such as regulation of nursing home care.

"If we don't get lawmakers to listen, we're not going to succeed," warned Diana Aviv, vice president of public policy for UJC, the Jewish community's central fund-raising and social services agency.

Getting the attention of state lawmakers is important as well, Community leaders note. Michael Blumenfeld, who works on government affairs as executive director of the Wisconsin Jewish Conference, a statewide lobbying group, said the only way to get state funding is to work in coalitions with other groups.

"You have to show legislators creative ideas and why it's worth the money," he said. "You have to say, 'You think it's bad now, but it's only going to get worse.'"

Some community leaders are worried that their legislators cannot look past this year's budget. Others are unsure of what to do next because it's still uncertain where

budget cuts will be made.

In any case, a number of programs still are under way in different states to address seniors' needs, and advocates hope funding stays stable. Leaders say the programs allow seniors to maintain dignity and a level of independence while still feeling part of the community.

Some examples of alternative programming that use a variety of funding streams include:

"The Kosher Connection program delivers food every weekday to the campus of the Jewish Federation of South Palm Beach County. Seniors spend time there and, on Fridays, participate in Shabbat services. Clients are charged a fee, and the federation subsidizes the rest.

"Prime Time is a package of support services and educational programs provided by the Greater Hartford Jewish Community Center to seniors who have lost a spouse or experienced some other trauma. JCC allocations for this program are supplemented by a grant from the United Way and fees for programming.

"The Senior Computer Access Program, sponsored by the Jewish Family Service of San Diego, teaches basic computer skills to seniors. Participants pay class fees, but finan-

cial assistance is provided. Administrative, equipment and software expenses are covered through in-kind gifts and services and a grant from the United Jewish Federation of San Diego County.

The problem now is that budget deficits are threatening these new programs, according to Ron Soloway, managing director of government relations for UJA-Federation of Greater New York.

But even as some efforts have stalled in the short-term, the Community can't afford not to seek alternative models for the long-term, Soloway said.

Communities must also take a look at changing trends — such as long-distance caregiving — and understand seniors' wide range of needs, said Jodi Lyons, president of the Association of Jewish Aging Services.

While the future may look somewhat bleak, communities vow not to abandon their elderly.

Joyce Garver Keller, executive director of Ohio Jewish Communities, said the economy eventually will turn around and revenues will increase. When that happens, she said, help for the elderly must be at the top of the agenda. "There is no Plan B," she said.

Jewish Volunteers Help Out At Ground Zero

By Amy Sara Clark, JTA

In the days after the Sept. 11 terror attacks, David Ripps wanted to volunteer.

Aside from donating blood, however, it didn't seem there was anything he could do.

"I'm not a grief counselor, not a physician, no EMS training," Ripps says. "They needed people with construction skills and I'm a computer programmer."

But when the chance came nearly two months later, Ripps didn't hesitate. His opportunity came through the American Jewish World Service, which asked synagogues for volunteers to work at St. Paul's Chapel, located close to where the World Trade Center once stood.

On a recent Thursday evening, Ripps joined 10 other volunteers in an all-night effort providing support for the workers clearing rubble at Ground Zero.

Volunteers came from two Manhattan synagogues — the Society for the Advancement of Judaism and Congregation B'nai Jeshurun — as well as from the AJWS staff.

Even after two months of work, the scene is disturbing. White-gray ash still floats in the air and stores around the perimeter of the fenced-off area are closed, their goods still covered with a thick layer of dust from the disaster. One relief worker said that when the wind picks up, it feels like it's snowing.

Some relief crews are still working 12-hour shifts, seven days a week. For them, St. Paul's Chapel serves as a place to rest and regroup.

Located on the perimeter of the trade center site, the chapel is open to Ground Zero workers 24

hours a day. Modern buildings collapsed all around it during the attacks, but the 235-year old church sustained almost no damage. Even its stained-glass windows remained intact.

"You've heard of 'the little engine that could,'" said Susan Weinman, one of St. Paul's volunteer coordinators. "I like to call this 'the little chapel that stood.'"

The chapel quickly became a supply depot for rescue efforts, and evolved into the full-service comfort station it is today.

"This is the Hilton of comfort stations," Weinman said in an orientation speech for volunteers at the beginning of their shift. "It's a four-star comfort station."

It's not easy to volunteer there — groups have to sign-up months in advance.

"Getting to volunteer at St. Paul's is like getting tickets to The Producers," Weinman joked.

Besides offering a hot meal and supplies ranging from flashlight batteries to saline solution to razors, St. Paul's has a rotating, 24-hour volunteer staff of chiropractors, podiatrists and massage therapists available to workers.

Above all, it offers workers a kind of refuge in the storm.

The smell of acrid, burning material still fills the air outside, jack hammers roar and searchlights illuminate the area 24 hours a day, but the inside of St. Paul's is calm, restful and comforting.

The pastel pink walls and the backs of the pews are covered with homemade banners and cards from well-wishers across the country. One boy included his picture in a card, and a note urging firefighters to "keep up the good work."

At night the lights are dimmed so workers can sleep on the nar-

row cots or on the blanket-covered pews. Candles and, sometimes, live jazz piano add an almost romantic air to the space. Some workers come for Chapstick, others for warmth and conversation, and many to pray.

The volunteers do a variety of tasks: checking i.d. cards at the restricted work area, providing cheer to the workers and going on food runs.

Volunteers bring cups of coffee, snacks and assorted supplies such as lip balm and tissues to the workers. Cigars are the most popular item.

At about 4 a.m., volunteer Emily Silverman brought coffee to some electrical workers.

"They were so happy," she said. "They really appreciated having the human contact."

"I felt like we were bringing them exactly what they needed."

"One guy told us he hadn't been home in four days," volunteer Amy Schragar said. "Our showing up gave them the opportunity to take a five-minute break and take their minds off their work."

Coordinating domestic volunteering was something new for the American Jewish World Service. The 16-year-old development and relief organization usually focuses on disaster relief overseas.

AJWS staffer Amy Schragar said it felt good to volunteer so close to home.

"We do disaster relief all around the world, so it was a little bit of a shock to us to be doing a project in our own community," Schragar said. But she said the project fit in well with AJWS's mission.

"At our organization we talk about tikkun olam all the time," Schragar said, referring to the Jewish concept of "fixing the

world."

Volunteer Ripps also was inspired by that vision.

"Tikun olam is always in the back of my mind," he said. "Certainly the disaster was an example of brokenness in the world, and it's our obligation to try to repair some of it — to show that there are not only people who are trying to tear the world apart but that there are many more people who are trying to put it back together."

Ruth Messinger, AJWS's president and executive director, spearheaded the effort, which came after the group received calls from several people looking to volunteer.

The volunteers aren't the only

ones still drawn to the site.

The chapel also maintains an 8-foot high, wrought-iron fence where passersby cry, reflect and write messages on muslin banners. The fence holds an assortment of American flags, bouquets of flowers and memorial candles.

It also offers messages from visitors around the world, such as a T-shirt that says "Holland Loves New York" or a supportive banner from the Czech Republic.

One petite blonde woman who appeared late in the evening asked for help hanging a laminated poem she had brought from Ontario, where she works as a firefighter. The chief of her ladder company had written the poem to memorial-

Continued on page 29



Jewish volunteers help sustain the spirits at Ground Zero.

JEWISH PERSPECTIVES

Mixed Arab-Jewish Schools Press On

By Toby Axelrod, JTA

The scene looks completely normal: young children playing together, listening to stories, learning to tie their shoes and spell their names.

But this is not a normal school in Jerusalem. This is the YMCA, home of the Peace Kindergarten and the Integrated Kindergarten in Jerusalem, attended by both Arab and Jewish students.

Founded five years ago and supported by former Mayor Teddy Kollek's Jerusalem Foundation, the schools are an oasis of coexistence in the desert of mistrust between Jews and Arabs in Israel.

Here, children learn each other's languages; Jewish, Christian and Muslim holidays and customs; and how to get along.

They have both Jewish and Arab teachers, and the program involves contact between their families as well.

"I wish all Israel could be like our school," said Nida Subhi, a Muslim teacher surrounded by children in the enclosed playground.

Not far from Jerusalem, in the "peace village" of Neve Shalom/Wahat al Salaam, 50 families — half of them Jewish, half Palestinian — continue their 23-year-old experiment in coexistence. They try as adults to practice

what they preach to their children — that problems can be discussed rationally, and that Jews and Arabs can live together, even if some differences are painful.

"If we lost hope, we would leave the community and drop everything," said Abdessalam Najjar, a founder of the community. "And of course we think that education is a very important tool for preparing these generations for a better future."

Outside these oases, tensions explode and children are not exempt. On Sunday, a Palestinian gunman opened fire on a bus filled with schoolchildren in northern Jerusalem, killing two students and injuring another 50.

Earlier this year, a Palestinian detonated a bomb outside the French School in the center of town. Pieces of the terrorist's body landed in the schoolyard. No one else was injured.

And attacks on Israeli schoolbuses in the West Bank and Gaza Strip are all too common.

Nor has it been easy on Palestinian children. Many have been killed during the ongoing intifada — and schools have had their schedules disrupted by violence.

Certainly, the tension outside is more pervasive than the peace

within a few enclaves. Such intercultural projects are the exception in Israel — and unheard-of elsewhere in the Middle East.

But the YMCA schools continue to attract enough parents, despite a consensus on the Israeli street today — even among many former believers in the peace process — that Jews and Arabs cannot live together.

"There are 135 children in the program this year, more than last year, despite the situation," said Daphna Bassewitch-Ginzburg, the YMCA's preschool director. No one has left the program since the start of the Palestinian intifada a year ago, she added.

"The people who choose to bring their children here are already not extreme," she said.

The same is true for people who want to live in Neve Shalom/Wahat al Salaam, which also has a Jewish-Arab kindergarten and primary school. The school is located about half an hour from Jerusalem on the road to Tel Aviv.

"There is a waiting list of about 300 people who want to live here. But the problem is, we don't have the space," Najjar said. The current population is 150.

Outside tensions do filter into the community, said Najjar, who is

Muslim.

"When we try to talk rationally about problems we can get a lot of agreement between the Jews and Palestinians here," he said, referring to Arab citizens of Israel, many of whom in recent years have taken to calling themselves Palestinians.

"But when we get emotional, then fear will influence our behavior and anger comes out of that fear," he said. "Sometimes we even examine hatred and prejudice in the community."

During last February's elections, for example, "there was a very big dispute when the Palestinians said they were not going to vote. There was some anger from the Jewish side," Najjar said. Palestinians "said it was the same for us if it was Ehud Barak or Ariel Sharon, since Barak would not take responsibility for the killing of Palestinian youngsters who were in the State of Israel," said Najjar, referring to October 2000 riots in which 13 Israeli Arabs were killed in confrontations with the police.

The Jews "felt abandoned" by their Palestinian supporters and by the Jewish peace movement in general, Najjar said. "The Jews said they felt that the Palestinians had left the peace camp" in Neve Shalom.

Through thick and thin, the integrated schools in Neve Shalom continue to function. Some 300 children from outside the village, including a few graduates of the YMCA kindergartens, attend primary school there.

Call them optimists or call them blind, but proponents of coexistence continue to struggle against the tide. The Jerusalem Foundation is planning to create an integrated primary school in Jerusalem. There also are mixed kindergartens in Jaffa, other areas near Tel Aviv and the Galilee.

In Jerusalem, the YMCA school is unique. And while the word is spreading among Israelis, the program is still relatively unknown outside the country, said Bassewitch-Ginzburg.

"Tony Blair should come over here, too," she said, nodding toward the King David Hotel across the street, where the British leader was meeting with Israeli Prime Minister Sharon.

Spreading the word is a difficult task, said Najjar, who hopes none of his four children will return to settle in Neve Shalom.

"They should do something else in the direction of Arab-Jewish work," he said. "They are the seeds going out from this fruit and flower."

Ground Zero

Continued from page 28

ize his New York counterparts, and it drew tears from onlookers.

Volunteer Adriana Ermoli-Miller likes such moments of human contact the best.

By day Ermoli-Miller works for AJWS placing professionals in temporary volunteer posts as consultants.

She found the experience of volunteering to be the other end of the spectrum.

"I liked the whole idea of service that doesn't involve a specific skill other than just your own compassion, and that's what I found so rewarding," she said. "All I could offer was my compassion and my willingness to hear someone," but that seemed to be what people needed most.

Volunteer Seth Moscowitz also found that his most important contribution was offering compassion.

"When the volunteer coordinator told us to be sure to give the

workers a hearty hello, I thought, 'Come on.' But I found that when you were uplifting and cheerful, it made a difference," he said.

What struck many volunteers was how much their small efforts were appreciated.

"It was very humbling," Cindy Wachenheim said. She had come to volunteer just one night, she explained, but for the workers "it's night after night. They were thanking us and I was, like, 'No, thank you.'"

Some Israelis Flee

Continued from page 23

they have considered emigrating as a result of the situation.

Fully 80 percent of Jewish respondents said they had no plans to emigrate even if they could, and only 14 percent said they would leave due to the situation. Of the Arabs surveyed, 94 percent said they had no intention of emigrating.

"It would seem that neither pessimism about chances of attaining peace, nor uncertainty about the present state of affairs, have caused the public to change its daily way of life," wrote Ephraim

Ya'ar and Tamar Hermann, who run the center. "The ability to cope with the situation, as reflected in maintaining daily routine, is also reflected in the low numbers who announced that they were considering leaving the country, which is surprising."

Yet everyone seems to know someone who is leaving. "People often say they're going away for a few years, just to take a break. Some call it a sabbatical, others a breath of fresh air from the tension of life in Israel."

For Sissy Block, an American who made aliyah nine years ago and is now heading to New York,

it's a matter of weighing opportunities.

"I came here in 1992, when all we heard about was making peace," said Block, a writer who worked in high-tech for the last four years. "I came here because I liked it here. There were opportunities during those years, it was an exciting time to be here."

The intifada, however, has shattered that reality.

"The decision to leave was agonizing, because I had an image of being a successful Zionist," Block said. "I definitely leave Israel as an option, but I'm going. This was a thought-out decision."

JCRC UPDATE

By Sue Shaffer, JCRC Director

Wilmington Spectator being investigated: JCRC has received several phone calls regarding apparent anti-Semitic and/or anti-Israel articles in a newspaper being circulated in Wilmington. JCRC has contacted the regional office of ADL (Anti-Defamation League); their staff has investigated this publication and will advise us of the best way to respond to the articles.

Senator Tom Carper signs letter in support of Israel: Delaware Senator Tom Carper added his signature to a letter to President George W. Bush regarding US policy on Israel. Senators Bond (MO) and Schumer (NY) had asked their colleagues to join them in signing the letter, which basically asked the President to support Israel's effort to defend itself. The letter praises the President for his leadership at this time of war and is commended for urging Chairman Arafat "to do all he can do to rein in terrorist groups" and is urged to continue his policy of refusing to meet with the Chairman "until he has taken all necessary steps to end the violence and terrorism against Israel." The letter also states, "The American people would never excuse us for not going after terrorists with all our strength and might. Yet that is what some have demanded of the Israeli government after every terrorist incident they suffer. No matter what the provocation, they urge restraint. We would never accept that response for ourselves. We cannot understand how some can urge such as course upon Israel, our one reliable and democratic ally in the entire Middle East. We are confident that you support Israel's effort to defend itself."

JCRC had contacted Senator Carper's staff in advance of the deadline for signing the letter, and thanks Senator Carper or his support.

JCRC made several attempts to contact Senator Joe Biden's office; apparently Senator Biden chose not to sign the letter.

Second Annual Scott Mackler 5K Run/Walk: *The News Journal* has reported that there will be a fund-raising Run/Walk to raise money to help victims of ALS, more commonly known as Lou Gehrig's disease. Dr. Scott Mackler's brother, Harvey, is helping organize this event, whose purpose is to raise money to help other victims of ALS have access to the same technology that enables Scott to communicate and continue his research at the University of Pennsylvania. The event is scheduled for Sunday, December 2, beginning at noon at Temple Beth El, Newark. People can join the day of the race, and they are encouraged to recruit sponsors.

Keet lecture a success: The November 19 lecture by Freda Keet, held at the Jewish Community Center, was very well attended and deemed a success. JCRC and the Wilmington Chapter of Hadassah co-sponsored this event, and report that everyone was very pleased with the response of the audience to the charismatic Keet, and Freda, in turn remarked how thrilled she was with the reception of the Delaware audience.

The Staff And Editorial Committee
of The Jewish Voice
Wishes You A Happy Chanukah

CHANUKAH CHAILIGHTS

The Word: The Story Of Judith

By Jonathan Groner

When most of us think of Hanukkah, we think of the Maccabees — the High Priest Mattathias and his five sons—and their religious and military struggle against the Hellenist Syrians. It's a pretty male-dominated story. But there is an additional Hanukkah tradition in which a woman plays a central role as warrior. The source for this tradition is the book of Judith. Judith is, of course, not part of the Jewish Bible but is one of the books of the Apocrypha a set of writings that, for one reason or another, were not included in the biblical canon. Scholars think Judith was written in Hebrew around 150 BCE., roughly at the time of the Maccabees' revolt, and was translated into Greek. Only the Greek version survives as the basis for modern translations.

The Judith story can be summarized as follows. At an unspecified time in history, the powerful King Nebuchadnezzar of Assyria orders his general, Holofernes, to conquer the land of Judea. Holofernes besieges the city of Bethulia and

cuts off its water supply. The city's desperate leaders are approached by Judith, a particularly pious young widow, who says she has a secret plan to save the city. Judith walks into the Assyrian camp and feigns surrender. She meets Holofernes and beguiles him with her beauty: "There is not such a woman from one end of the earth to the other, either for beauty of face or wisdom of speech!" he exclaims (Judith 11:21). Holofernes invites Judith to his tent. He "was ravished with her and he was moved with great desire to possess her." (Judith 12:16). They drink wine together until Holofernes passes out. Then Judith cuts off his head with his sword and carries the head back to her city. The Assyrians are frightened, the Jews are emboldened, and the Jews plunder the Assyrian camp. Judith sings a song of praise to the Lord. She never marries again, and she lives to the ripe age of 105.

Purely as a matter of narrative skill and literary style, Judith falls far short of the standards set by familiar biblical books such as Ruth and Esther. It takes sixteen chapters

to tell the basically simple story, and the book is marred by considerable repetition and a good deal of extraneous detail. In fact, it becomes easier to appreciate the beauty and charm of the biblical narratives after reading through Judith a few times.

Interestingly, nowhere does the unknown author of this apocryphal Judith narrative mention King Antiochus, the Syrians, or the Maccabees. In fact, Nebuchadnezzar and the Assyrians form part of a much earlier historical era. But over the centuries, the story has become associated with the Hanukkah celebration for many people, perhaps because it reflects a triumph of relatively powerless Jews over a foreign enemy. Some Jews even have the custom of eating dairy foods on Hanukkah in commemoration of the tradition that Judith served salty cheese to Holofernes to make him thirsty for wine, a detail not mentioned in the version of the Judith story that survives in the Apocrypha.

The Judith story is reminiscent not so much of the national epic of the Maccabees as of a much older

narrative in the book of Judges, one with which the author of Judith was no doubt familiar. The fourth chapter of Judges recounts the victory of Deborah the prophetess over the Canaanites and their general, Sisera. Although Deborah and her own general, Barak, lead the rout, Sisera is actually killed by Jael, a non-Jewish woman, who takes him into her tent, serves him milk, and plants a tent peg into his skull while he is sleeping. The eventual outcome is foretold by Deborah in Judges 4:9, where she tells Barak, "For into the hand of a woman will the Lord deliver Sisera."

To a warrior of the time, to die in battle was heroic; to be killed by a woman was ignominious. That concept, and probably the specific verse in Judges, is clearly alluded to in Judith. Just before Judith crosses into the Assyrian camp, she prays to God, "Crush their arrogance by the hand of a woman." Judith 9:10. And after she has killed the oppressor Holofernes, she takes his head out of her bag and says, "The Lord has struck him down by the hand of a woman." So Judith was acting in a noble and time-honored

tradition, one that the original readers of the book would recognize.

This story also has elements that resonate well with readers of the 21st century. Judith's skill and courage in operating under cover behind enemy lines puts her in the company of the heroic U.S. special forces operating today in Afghanistan. And strong women role models are always important. However, it's worth noting that Judith, like Jael before her, achieved her goal by taking advantage of her feminine allure and playing on a man's weakness. Ruth and Esther succeeded in their tasks partly for the same reason. Deborah, on the other hand, won her military victory in the same way that a man would have—by superior strength and better tactics. Those of us who are raising young women should continue to recount the Judith story but should also recognize that there are other models for women's leadership.

Jonathan Groner's monthly column, "The Word," appears on JBooks.com, a member of the Jewz.com Media Network.

Chanukah In A Dark Year

By Jane Ulman, JTA

Nes Gadol Hayah Sham.

We all agree that the letters on the sides of the dreidel stand for "A Great Miracle Happened There." (In Israel, of course, the letters stand for *Nes Gadol Hayah Po* — "A Great Miracle Happened Here.")

But — and this is why there's a book titled "Two Jews, Three Opinions" — what miracle are we talking about?

"It's obviously the oil," my son Zack, 17, says. "Read your Rashi."

When the Talmud asks "What is Chanukah?" Rashi, one of the leading rabbinic commentators, interprets this to mean "What is the miracle of Chanukah?" The Talmud then explains that when the Maccabees entered the defiled Temple, they found a small amount of oil, enough to last only one day. But, miraculously, the oil burned for eight days.

Thus, we light candles on our menorah for eight days to commemorate this miracle, fulfilling the only commandment of this — yes, hard to believe, minor and nonbiblically ordained — holiday, which is also appropriately called the Festival of Lights. Additionally, if possible, we display the menorah in a window to publicize the triumph of Jewish faith over the forces of darkness.

"No," says Jeremy, 12. "The miracle is that the Maccabees conquered the Greek army. I studied Ancient Greece, and they had a pretty good army."

The First and Second Books of the Maccabees, which are contained in the Apocrypha, a series of books that were excluded from the Bible, support Jeremy. These tell the story of how the small band of Maccabees, led by Judah, fought for the right to practice Judaism — to observe Shabbat, to study Torah and to eat kosher foods. They

overcame the stronger, larger army of the Syrian-Greeks, as well as scores of Jews who readily embraced the Hellenistic culture, and reconsecrated the Temple. There is no mention of oil.

The military victory, and not the oil, is also commemorated in *Al Hanissim*, the special prayer included in the Amidah during Chanukah. "You delivered the mighty into the hand of the weak, the many into the hand of the few..." it says.

"That's not a miracle. That's hard work," Zack argues. "A miracle implies something that is beyond human capacity."

"Like fighting holiday crowds and standing in long lines to buy a Microsoft Xbox?" I ask.

In truth, that is the miracle of Chanukah. Not merely that we stand in long lines to buy the Xbox or GameCube or Fisher-Price Rescue Heroes. But that year after year, century after century, we gather with our families to kindle the Chanukah lights, chant the blessings, eat latkes, spin dreidels and, a recent innovation, exchange gifts.

Even in darkest Europe during World War II, many Jewish concentration camp inmates saved bits of oil or shoe polish, fashioned wicks out of threads and enlisted spoons or scooped out potatoes to serve as menorahs. They risked their lives to light Chanukah candles.

For the miracle, in short, is that we Jews have survived, or, as we say in the Shehecheyanu blessing on the first night of Chanukah, that God has "kept us alive and sustained us and let us reach this time."

To achieve this, we needed both miracles — the oil, which symbolizes our commitment to Judaism, and the military prowess. Without either, we would have perished.

This, of course, is an old story, going back to Amalek, the quintessential evil-doer and the first to attack the Israelites. Amalek was defeated, but, as the Torah states in Exodus 17:16, "The Lord will have war with Amalek from generation to generation."

This is also a modern story with a new Amalek, Osama bin Laden, who wants to annihilate our Western and Jewish ways and institute his fundamentalist brand of Islam.

And so Chanukah seems darker this year. Not because it comes in the Northern Hemisphere before the Winter Solstice, the shortest day of the year, but because it comes after Sept. 11.

Almost three months later, it

comes after our shock, which has protected us with a shield of surrealism, has worn off, leaving us with the stark and painful reality of thousands of senseless deaths.

And it comes after we've seen unemployment and long lines at food pantries across the nation rise, along with increased reports of depression and anxiety.

And even though the Israeli-Palestinian violence — now 14 months old — shows little sign of abating.

But despite our somber moods, it is imperative that we celebrate Chanukah this year as fully and joyfully as possible, focusing on its enduring story of survival.

My sons, along with ancient and modern Jewish authorities, can

continue to debate the nature of miracles. Whether they result from divine intervention, such as the parting of the Red Sea or Daniel's escape from the lions' den. Whether these supernatural phenomena are preordained or allegorical. Or whether miracles come from human struggles that eventually triumph in the face of great adversity.

But at the end of day, this Chanukah, we again need both kinds of miracles — our faith, as Americans and as Jews, and our military might — to dispel the darkness that has fallen on our world.

Jane Ulman lives in Encino, Calif., with her husband and four sons.

Return To Peace Talks

Continued from page 25

Palestinians a better deal than Ariel Sharon will, and Arafat turned it down, so any plan Sharon offers will inevitably be compared negatively. That can't be helped. Sharon needs to regain the high ground by making an offer for what Israel will accept if the violence ends.

The agreement can start with what has been Israel's policy since 1967, a willingness to withdraw to the 1967 borders with modifications. Those modifications would include withdrawing all troops and moving the border far enough east to incorporate 80 percent of the settlers and to create the settlement blocs that Arafat agreed to at Camp David. Israel would completely withdraw from Gaza Strip and create a safe passage corridor under full Palestinian control connecting Gaza and the West Bank. Israel will recognize a Palestinian state in Gaza and the remaining areas of the West Bank with its capital in Abu Dis,

Jerusalem (as per the Yossi Beilin-Abu Mazen agreement).

In exchange for the Palestinians dropping their demand for the right of return, Israel will offer the 20 percent of Jews living in the more distant and isolated settlements compensation for moving within the expanded borders of Israel (an adaptation of Nusseibeh's proposal). The settlers may choose to stay where they are and become dual citizens of Palestine and Israel, but they will be entitled to no more benefits than Israeli citizens living in other foreign countries.

A fence will be built to separate the two nations, just as fences now demarcate borders between Israel and its other neighbors. Bilateral trade and the employment of Palestinian workers in Israel will be dependent on the quality of relations between the two states. Both states will acknowledge the conflict has been resolved and the U.N. will affirm that Israel has completely fulfilled the terms of Resolution 242.

This proposal puts Israel squarely in the position of making tough sacrifices for peace, in particular giving up territory, settlements and a portion of Jerusalem. As has always been the case, the Palestinians are asked to give up their unreasonable demands that Israel give up the entire West Bank, accept a Palestinian right of return and divide the heart of Jerusalem. In return they get the state they claim to be their goal.

Frankly, this is exactly what the final settlement is going to look like eventually, so Israel has nothing to lose by putting it on the table. Ideally, the Palestinians would agree, but Israel should unilaterally enact a less generous version of the plan if they do not.

Mitchell G. Bard is a foreign policy analyst in Maryland. His most recent books are *Myths and Facts: A Guide to the Arab-Israeli Conflict* and *The Complete Idiot's Guide to the Middle East Conflict*.

CHANUKAH CHAILIGHTS

"Spud"less Latkes



Author Ann Romirowsky shares her family's Chanukah tradition—a cake made from any sheet cake recipe—decorated with a frosted Menorah. It's a tribute to her late father, a baker.

Here's a full and varied meal of Chanukah delicacies featuring fish, fruit and vegetables. Local nutri-

tionist and gourmet chef Ann Romirowsky shares her favorite family recipes:

MAIN COURSE FISH LATKES

1 pound of cod, flounder, tilapia or any firm white fish-poached and flaked
2 large eggs, lightly beaten
1/4 Cup finely sliced green scallion
1 Tablespoon finely chopped fresh parsley
2 Tablespoons minced onion
1/4 Cup of Breadcrumbs
Salt and pepper to taste
Tabasco sauce to taste
1 Cup finely ground saltines seasoned with a little salt and pepper

2 Tablespoons of tartar sauce or mayonnaise
Vegetable oil for frying

In a large bowl, mix the fish, eggs, scallion, parsley, onion, breadcrumbs, tartar sauce, Tabasco and salt and pepper to taste. Using heaping teaspoonsfuls, gently roll into-balls and flatten slightly. Bread the latkes with the seasoned cracker crumbs and fry in the vegetable oil for about two minutes on each side or until they are golden.

Serve with tartar sauce or cocktail sauce.

This recipe makes about 30 small latkes.

CARROT LATKES

3/4 Cup of coarsely grated carrots

1/2 Cup thinly sliced scallions
1 large egg, beaten lightly
1/3 Cup breadcrumbs
1 Tablespoon sugar
Salt and pepper to taste
Vegetable oil for frying

In a large bowl, combine the carrots, scallion, egg, breadcrumbs, sugar, salt and pepper. In a large fry pan, heat about one and a half inches of oil (375 degrees). Drop the batter by tablespoons into the oil and fry until golden, about 1 and one half to 2 minutes. Serve with sour cream or applesauce.

This recipe makes about 10 latkes and can be doubled or tripled.

FRUIT LATKES

1 1/3 Cup of all-purpose flour
1 1/2 Teaspoon of double acting baking powder

3 Tablespoons of sugar
1 Teaspoon ground ginger
3/4 of a cup chopped fresh pineapple, drained

3/4 of a cup chopped (not mashed) banana

1/2 Cup of whole milk
1 large egg, lightly beaten
Vegetable oil for frying
Powdered sugar

Sift together the flour, baking powder, three tablespoons granulated sugar, ginger and a pinch of salt. In a separate bowl, combine the pineapple, banana, milk and the egg. Add the flour mixture into the fruit mixture and stir the batter until combined, but do not over-mix. Heat the vegetable oil in a large fry pan and drop in the batter by tablespoons.

Fry until golden or about two minutes. Remove with a slotted spoon and drain on paper towels. Dust with powdered sugar when slightly cool.

This can also be made with apples instead of the pineapple and banana, or apples added into the fruit mixture. Just adjust the amounts to equal about one and one half cups of fruit. If you use all apples, add cinnamon instead of ginger.

This makes about 22 latkes.

Chanukah - A Cheesy Time Of Year?

By Linda Morel, JTA

Each year, Jews light Chanukah candles for eight evenings in a row, repeating the story of the Maccabees, the ancient guerrilla warriors who launched surprise attacks on the occupying armies of Syria.

Judah the Maccabe and his four brothers overthrew Syrian tyranny, restored the Temple in Jerusalem and witnessed a miracle when a one-day supply of olive oil burned for eight days until a new batch was produced.

That miracle and the Maccabees' daring eclipsed the tale of Judith, the beautiful widow who also met the enemy and triumphed.

During one of Judea's darkest hours, Holofernes, a general from Asia Minor, laid siege to the town of Bethulia. In no time its water supply dwindled to almost nothing and the town was close to surrender.

The Book of Judith, an apocryphal work that probably dates to the Second Temple period, relates how a young widow determined to save her people purposely beguiled the general, who unwittingly obliged by falling in love with her.

The widow and the general dined together often, until one night when Judith served him salty cheese and plied him with wine to quench his thirst, making him tipsy. Holofernes fell into a stupor. Judith grabbed his sword and cut off his head, rescuing her town and thwarting the Syrians.

Although several versions of Judith's story circulate, none of them has been confirmed as true. Scholars who've studied and debated aspects of the tale for centuries, have generally agreed that it is intended to teach us that the most powerful forces can, with the help of God, be defeated by those who may appear physically weak but are in fact spiritually strong.

In spite of its dubious veracity,

Judith's legend has led to the custom for some Jews of eating cheese and other dairy foods at Chanukah. Think of latkes and sour cream. There is some evidence that partaking in cheese may be as old as Chanukah itself. The salty cheese that Judith served Holofernes may have been in the form of fried cakes.

Recipes for ricotta pancakes in Italy and feta cheese pancakes in Greece may be modern versions of these ancient fried cakes. Today, trendy chefs are reinventing Chanukah pancakes using goat cheese.

Although foods fried in oil have been the heart of Chanukah cuisine for centuries, potato latkes were once considered newcomers. Carried aboard cargo ships from Bolivia and Peru, potatoes first arrived in Europe in the 16th century, precluding the possibility that they played a part in early Chanukah celebrations.

For the most part, Ashkenazic cuisine defers to Sephardic tradition when it comes to serving cheese dishes at Chanukah. Olive oil has always been plentiful in Sephardic countries, but in Eastern Europe oil was once a scarce commodity. Ashkenazi Jews turned to goose fat, rendering it into schmaltz, which was decadently rich and abundant all winter. They often fried latkes in goose fat shifting their Chanukah celebrations toward meat.

Paying homage to Judith's courage, in some Sephardic cultures women do not perform work during the first and last days of Chanukah; others forgo physical labor while the Chanukah candles burn each evening. On the seventh night, women sing, dance, drink wine and eat foods made from cheese.

In deference to the one-day supply of oil that stretched for eight days, the shortening of choice in the recipes below is olive oil.

Although at Chanukah Jews of

Eastern European descent clamor for traditional latkes, potato pancakes fried in olive oil compliment these menu suggestions. The Festival of Lights offers eight days of opportunities to dedicate a dinner or a brunch to dairy fare. In the spirit of Judith's bravery, savor cheese dishes, let the wine flow and toast one of history's unsung legendary heroines.

Herbed Goat Cheese Spread

1 8-ounce pkg. commercial cream cheese, at room temperature
4 ounces feta cheese, crumbled, at room temperature
1 tsp. olive oil
1/2 tsp. parsley, minced
1/2 tsp. chives, minced
1/2 tsp. garlic powder
1/2 tsp. dried rosemary, ground or chopped needles
dash of white pepper

In a blender or food processor, combine all ingredients until well mixed.

Place in an attractive bowl. Serve with crackers or crudites as an hors d'oeuvre; or as an appetizer with pita bread accompanied by a green salad. Yield: 6-8 servings.

Ricotta & Mushroom Matzah Brei

4 large eggs
1/2 cup ricotta cheese
1 Tbsp. milk
Salt to taste
Olive oil for frying
12 crimini (or white) mushrooms, cleaned and sliced
4 cloves garlic, minced
3 pieces of matzah, broken into one-inch squares
1/2 cup grated Parmesan cheese

9 inch deep-dish pie pan
1. Place eggs, ricotta, milk and salt in a bowl and mix well. Reserve.
2. Pour 3 Tbsp. oil into a large skillet and saute mushrooms and garlic until soft. Remove from pan.

3. Lightly sprinkle matzah with water and saute in mushroom drippings until crisp, adding oil when

needed.

4. Return mushrooms to pan and mix with matzah. Add more oil.

5. Pour egg mixture into pan, spreading evenly. Saute until brown. Cut into four wedges. Turn wedges and brown.

6. Sprinkle with Parmesan cheese and serve immediately. Yield: 4-6 servings

Swiss Cheese Quiche

Crust:

1 1/2 cups flour
1 Tsp. salt
1 stick sweet butter
1/4 cup ice water

1. Place dry ingredients in food processor. Cut butter into four chunks and mix using the metal blade. With machine running, slowly pour water through feed tube. Mix until ingredients form a ball of dough, approximately 2-3 minutes.

2. Place dough on surface sprinkled with flour. Cover rolling pin with flour and roll dough into a circle large enough for pie pan. If dough tears, simply pat edges together with fingers.

3. Cover half of dough circle with aluminum foil and fold remaining half over the foil. Repeat with a second piece of foil, so dough is folded into quarters. Lift folded dough and place over 25 percent of greased pie pan. Unfold dough so entire pan is covered. Pat into place. Trim excess dough from rim.

Quiche

1 large onion, diced
2 large zucchini, sliced thin
3 Tbsp. olive oil
6 eggs, beaten
12 oz Swiss cheese, diced
Cream, 1-2 cups
Salt & white pepper to taste

1. Preheat oven to 350. In a large sauté pan saute onion and zucchini in olive oil.

2. Place onion mixture, eggs, cheese and salt in a two-quart measuring pitcher. Add cream until contents reach six cups.

3. Pour into prepared dough in pie plate. 4. Bake for 40 minutes or until crust browns, top of quiche turns light brown and custard feels firm. Serve immediately or freeze and reheat. Yield: 8-10 servings

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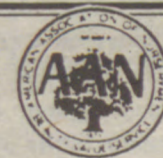
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CHANUKAH FUN PAGE



SPARKLING DREIDELS

Make sparkling dreidels and stars to decorate your home, cards, and gifts.

This project is rated **EASY** to do.

What You Need

- *Glitter in assorted colors
- *Plastic food wrap
- *Large piece of cardboard
- *White crafts glue: Select one that dries hard
- *Yarn for hanging, optional

How To Make It

Step 1 - Make the Shapes

Lay the plastic wrap on a piece of cardboard or a tray that you can use for 2 days. You might want to tape the wrap to the cardboard, pulling it smooth and taut.

Use a bottle of glue with a pointed tip to "draw"



a dreidel shape, star, or circle (for 'gelt') on the plastic wrap. Don't try to make the shapes too perfect.

If you want to make hanging ornaments, attach a loop of yarn to the top of your design by putting it into the glue.

If you want to make an assortment of colors, make each set on a separate piece of plastic wrap, then when you are done, you'll be able to reclaim the excess glitter.

Sprinkle the glue with glitter. Make sure it is completely covered.

Step 2 - Let Them Dry, Then Peel Them Off

Let the shapes dry for 48 hours.



Pour the excess glitter off the plastic wrap onto a piece of paper. Crease the paper down the middle, then pour the glitter back into its container.

Carefully peel the plastic wrap away from the back, working in from each point.

Step 3 - Enjoy

You can make a mobile, hang them in the window, or make a garland out of them by tying a set of them to another piece of ribbon or yarn. You can also tie them to gifts as a decoration they can keep!

Tips

You can make holiday cards and turn plain paper bags into special gift bags using the same idea - draw your design onto the card or bag with glue, then carefully sprinkle sparkles on the design. If you want to have a more 3-D design, make the decorations as above, and then when they are dry, glue them to a plain card or bag.

(This project was contributed by: Alecia Dixon, 7/99
These craft projects courtesy of www.holidays.net/chanukah)

Wrap It Up for Chanukah!

You can have fun making art by designing your own wrapping paper and gift containers for Chanukah. If you recycle paper to do this, you'll help save natural resources and landfill space, too.

You will need:

Materials such as:

- scrap paper
- newsprint end rolls
- brown sacks
- shredded paper
- computer print outs
- oatmeal box
- empty box like a tea bag box

Decorating tools/supplies such as:

- colored pencils, oil pastels, crayons,
- acrylic paints, poster paints, watercolors
- markers, ink pens, rubber stamps and ink pads
- scissors
- glue stick
- string
- sponges
- rice or kosher salt
- paint brushes and small pans
- construction paper scraps

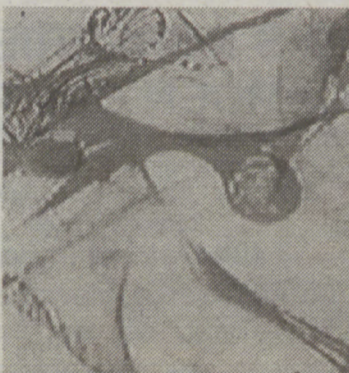
How to:

You can use many papers without decorating them at all. Department and specialty stores often sack merchandise in bags printed in beautiful designs. Wrap small gifts in pages from a wallpaper sample book. Think creatively! Wrap a travel book in an old map, for example.

A print shop is a good source of clean, pre-consumer waste paper. Ask the printer to save sheets of leftover paper for you. Your local newspaper publisher will sell or give you end rolls of plain newsprint. The following are ways you can hand decorate paper and containers for wrapping gifts for each night of Chanukah.

First Night - Oodles of Doodles

Using ink or a marker, make loops and squiggly lines all over a piece of scrap paper, newsprint, or preconsumer waste paper. Choose symbols, such as a menorah or a dreidel, and



draw them inside the loops. Add other Chanukah icons, and fill the page with the symbols. Color some of the designs with markers or crayons.

Second Night - Wet-in-wet Watercolor

Tape a piece of absorbent paper to a piece of foam board or formica. Soak the paper by brushing or sponging water onto it. Using watercolor, choose either cool colors (blues, greens, and purples) or warm colors (reds, yellows, and oranges) to paint an abstract design. Add interest to your painting by sprinkling rice or kosher salt into the puddles here and there. When it's dry, brush off the rice or salt.



Third Night - Resist Painting

Using white paper and crayons or oil pastels, draw a picture or fill the page with Chanukah symbols. Leave some of the paper untouched. Color the symbols heavily. Wet the entire page with a sponge, and paint watercolor over everything.

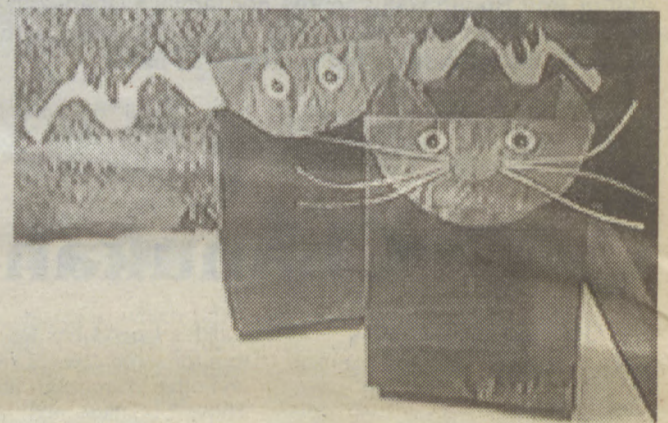
Fourth Night - String Painting

Dip all but two inches of a fourteen-inch length of string into acrylic, poster paint, ink, or watercolor. Lay it across a piece of paper, leaving the "clean" part hang over the edge. Place another paper on top of the first one, and holding your hand on top of the paper and string, pull the string back and forth and then out. Repeat with other colors, if you wish. Be sure to use a clean string for each new color!

Fifth Night - Rubber Stamping

Rubber stamps are available in many different designs. Find some with Chanukah symbols like the menorah or the dreidel. Before stamping, decide if you want an overall pattern or one which is more formal. When you have a plan in mind, stamp away on newsprint or other piece of paper. If you wish, use markers or colored pencils to color the designs when they're dry.

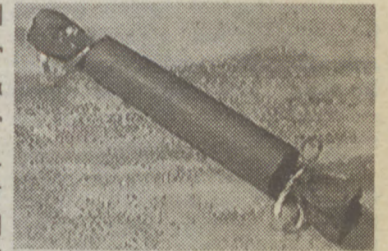
Sixth Night - Gift Bags



You can make containers like these animal bags, too. Cut off the corners to curve the top of a plain, brown bag. Fold it over about three inches to form the face. Use construction paper scraps to create the animal's features, and glue them to the bag. Fill the container with shredded paper. Place your gift inside, and fold down the top.

Seventh Night - Boxes and Tubes

Empty boxes and tubes make great containers for gifts. Use a glue stick to fasten a paper covering to an oatmeal box. The container can be reused as a gift box or for another purpose. Place a small gift inside a paper towel tube or a section of a gift wrap tube. Wrap with tissue paper and tie the ends with ribbons or curled paper.



Eighth Night - Make New Boxes

Carefully take apart small paper cartons, like the boxes in which tea bags or aspirin are packaged. Many of them are white and plain inside. Decorate and then glue them back together with your design on the outside. Line them with tissue or shredded paper. Also, study how boxes are folded and constructed, and use them as patterns to make more boxes.



JEWISH ARTS AND CULTURE

"Chai" Brings Luck And Success To Israeli-born Dancer



Noa Mor-Ott

By Joel F. Glazier

When Noa Mor-Ott dances in the production, "Fosse," now at the Playhouse Theater in Wilmington,

it is part of a dream come true for the youngest member of the Tony Award winning production. "I turned 18 on October 10, and I got an email notifying me of my first American job the day before," the Israeli born dancer told **The Voice**. "The cast and whole team treat me so well—it's been great so far—such a tremendous thing."

Ms. Mor-Ott was born in Beersheva, Israel and raised in Jerusalem. "My mother liked dance and we used to watch movies of Fosse productions and also Gene Kelly and Fred Astair. So at a young age, I was hooked on watching these dance videos," she explained. Noa was able to attend the Jerusalem Academy of Performing Arts and studied dance in Israel. "There were just 20 stu-

dents at the academy school and the learning was intense. I also was able to tour Europe with the Jerusalem Dance Company," she added. "My mother was one of nine children and her talents could not be developed at any special schools or classes. I have been so lucky that she allowed me to pursue my and her own love of dance," remarked the well-spoken recent high school graduate.

Noa Mor-Ott's family moved to the U.S. four years ago where her father is a geriatric doctor. Noa recently graduated from Danbury, Connecticut High School and spent the summer studying at Ann Ranking's Broadway Theater Project. "Much of the choreography we studied at the Broadway Theater Project was from Fosse's

successful musicals—so now it is a brilliant dream that my very first professional job in American is doing the Fosse numbers!" So far her 18th year has been a real joy.

"I was hoping to be part of a European tour company this spring but I'm thrilled to be touring America. My many Israeli relatives were calling me, with worry, knowing I was studying in NYC daily. Now it was my turn to call them with this big surprise—it's so hard to believe how it has all happened," shared Ms. Mor-Ott. She still plans to pursue a college education after one year, and maybe pursue musical theater and maybe some other area of study for career security. "I hope to study in New York City somewhere," she added.

For her first visit to Wilmington

with the Fosse Production, does Ms. Mor-Ott have any thoughts for **The Voice** readers? "This show is for the whole family. It is a fun show and one doesn't have to know anything about dance to like it." If you want to see the young Noa (named "Swing" as a character), "Fosse" runs from November 27 to December 9 at The Playhouse Theater. "Fosse" was the 1999 Tony Award Winner for Best Musical and the production includes many tunes familiar to past theater buffs. "Bye, Bye Blackbird", "Big Spender," and "Sing Sing Sing" will fill the theater and reportedly the finale number will excite the audience as it does the performers, including the young Noa Mor-Ott. A nice pre-Hanukkah entertaining experience.

AKSE Dance Group On Stage At The Grand Opera House

By Rebecca Ryder Neipris
Special to the Jewish Voice

Amidst the liquid flow of ruffled skirts and fringed scarves, the Adas Kodesch Shel Emeth adult dance group performed at Wilmington's Grand Opera House in *Raices*—a program sponsored by *Nuestras Raices*, a group devoted to promoting Latin art and culture in New Castle County. During this November 24th program, the AKSE dancers helped recall a period of rich Jewish history often overlooked—our time in Spain, or Sfarad (West).

The production, choreographed by Luis Montero, a famed Broadway dancer, exhibited an eclectic mix of the area's dance companies, each performing their own twist on flamenco, all of

whom proved University of Delaware Professor Vincent Martin's observation of the "great melting pot of Eastern and Western cultures in which Jews, Muslims, and Gypsies have played vital roles..." The heavy beats of drums, the dancers' claps and snaps, and the intricate melodies of flamenco guitarists Carlos Rubio and Christian Puia pulsed out an appreciation and understanding of centuries of Spain's music, including the Jewish-Latin connections.

Raices managed to smoothly flow from a bejeweled belly dancer to the AKSE dance group, whose members soared on stage with light, peppy steps. Heads covered by long, iridescent scarves bobbed as their figures, clothed in long tunics and baggy pants, swayed.

The dance, entitled simply, "Sephardic Song", was quick, fresh, and loose. It echoed the bliss of prosperity and freedom.

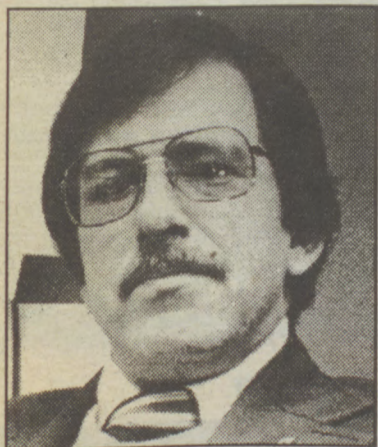
The program also included a dramatic reading from the poetry of Federico Garcia Lorca, a medley of Mexican dances performed by a youth dance group, an Afro-Cuban dance and a dance interpretation of Ravel's *Bolero*.

Mark your calendars for April 21st, at 1 p.m., when the Delaware JCC presents another opportunity to expand the Delaware Jewish community's knowledge of the Sephardic Jewish experience. *Nuestras Raices* will sponsor a screening of "Adios Kerida," a film about Sephardic Jews in Cuba, Miami and New York.



Members of the AKSE Dancers pose with Luis Montero, choreographer. They are seated, Aida Wasserstein, second row: Amalia Snyderman, Linda Jaffe Vodovis, Myrna Ryder, Harriet Ainbinder, third row: Karen Moss, Lou Brown, Montero and Mel Zussman.

Wilmington Is Home To Prolific Author



Howard M. Berlin

By Lynn Edelman
Editor

Dr. Howard M. Berlin is a man of diverse interests—many of which have made their way into print. By day, this Wilmington native serves as a professor of Electrical Engineering Technology at Delaware Technical and Community College—a position he has held for some twenty years. In his spare time, he writes copiously.

In September, he celebrated the release of his 29th book, "Charlie Chan's Words of Wisdom", printed by Wildside Press and available through www.amazon.com.

This is his second book on Charlie

Chan, a particular favorite of the Adas Kodesch Shel Emeth congregation who is passionate about characters from Chan's era—the 1930s and 1940's—a period Berlin terms "the golden age of detective movies". His personal video collection includes all 271 Perry Mason television broadcasts and all 68 episodes of Columbo.

He is well-known in numismatic circles for his collection of Palestinian Mandate coins and bank notes. "My collection, which I initially inherited from my father and expanded upon, cannot be found on E-Bay and is not available at local coin dealers." He has amassed a completed series which is no longer minted. He would like to travel to Israel to display the collection, noting that "many people there have never seen the higher denominations—which belonged to the wealthiest of Arabs." To put things in perspective, a 50 lb note would be an equivalent of a half year salary for Arabs how lived during the British occupation of Palestine.

Berlin documents his collection in his book "Coins and Banknotes of Palestine Under the British Mandate, 1927-1947". In August, he received the 2001 Numismatic Literary Guild award for "Best Specialized Book on World Paper Money". Like the Chan tome, this book is available on-line

through Amazon and Barnes and Noble.

The vast majority of his books deal with electrical engineering—a field in which he majored at the University of Delaware. The professor received an M.S.E.E. degree

from Washington University-St. Louis then re-turned home for doctoral studies at Widener University. In addition to his teaching load, Berlin has worked as an electrical engineer and analyst for the Department of Defense for 13 years

at the Aberdeen Proving Ground.

Berlin likes even numbers and will not stop writing until he has authored book number 30. Check future editions of the Jewish Voice to learn when he achieves this ambitious goal.

King Arthur And Snow White Come For Chanukah

By Nechemia Meyers

Chanukah is a bonanza for the children's theaters of Israel, a time of peak audiences and bountiful income. The reason: during the week-long Chanukah vacation parents frantically search for ways to keep the kids busy, and taking them to a play is a common—if expensive—way of doing so.

The productions, mostly prepared by ad hoc companies specially for the holiday season, include old favorites like "Hansel and Gretel," "Snow White" and "Heidi." But there are also new offerings, albeit based on traditional tales. This year, for example, a new locally produced musical, "King Arthur and the Knights of the Round Table," will be staged.

Youngsters, who go to the various shows primarily because they feature their favorite TV stars. For example, Dudu Topaz, long the MC

of Israel's most popular interview-entertainment program, will be playing the part of Merlin the magician in the King Arthur production. And portraying the female villain in Snow White is none other than Gilat Ankori, best known for her role as a particularly nasty woman in a local soap opera, "Ramat Aviv Gimmel."

Links between television and Chanukah entertainment are also to be found in the Festigal, a gala presentation of new children's songs.

This year's Festigal will start a few days before Chanukah and continue for almost two weeks after the holiday. It is expected to draw some 70,000-80,000 paying customers, with particularly large crowds during the three nights that it is presented at the 10,000-seat Yad Elyahu Sports Arena in Tel Aviv.

Also raking in the shekels during

Chanukah will be the veteran urban amusement parks whose stomach-turning rides attract older kids, as well as the fun parks for younger children that have been set up by four kibbutzim in recent years. The latter establishments feature inflated plastic figures, building blocks, slides, low speed bumper-cars and make-believe grocery stores. Since the fun parks are divided into indoor and outdoor areas, they will be able to operate even if there should be Chanukah rainstorms.

What do bumper cars and TV stars have to do with the holiday? Nothing at all. Indeed, except for the fact that most people still light candles, sing "Maoz Tsur" and eat latkes, little remains of "the old Chanukah." But with all the tensions our kids have to endure, perhaps they deserve an opportunity to relax with King Arthur and Snow White.

MILESTONES

In Memoriam

BELL

Ruth Ann Tupp Bell, 75, died November 25. A member of Emily's List, a women's fund raising organization for Democratic candidates, she began her political involvement with the presidential campaign of Adlai Stevenson. Mrs. Bell served for many years as a Democratic Committeewoman and was a passionate candidate of women's causes and human rights issues. She volunteered her time as a grant writer for the YWCA and was an avid supporter of the arts. Survivors include her husband, Stanley H.; her daughter, Julia of Philadelphia; her son, David of Las Vegas, Nevada and he sister, Lee Lieberman of Ocean City, Maryland.

A memorial reception was held Wednesday in North Hills. The family requests that contributions in her memory be made to a charity of the donor's choice.

BLOCK

Fay S. Block, 86, died November 19. Mrs. Block, the widow of George, was a member

of Machzikey Hadas Congregation and Deborah Heart and Lung Foundation. She is survived by her brother, Max Simon and his wife Beverly.

Graveside services were held November 21 in the Machzikey Hadas Cemetery in Minquadale. The family requests that contributions in her memory be made to either Deborah Heart and Lung Foundation, c/o Mary Weinstein, 8602 Society Drive, Claymont, DE 19703 or to Heartland Hospice of the Delaware Valley, 431 South Walnut Street, Kennett Square, PA 19348.

BUDIN

Eric M. Budin, a native of Wilmington, died November 20. He was a 1965 graduate of P.S. duPont High School and served in the U.S. Army during the Vietnam War. Survivors include his mother, Molca Budin of Arden; his brother, Marshall of Bear, DE and his sister, Marianne Blackman of San Francisco, CA. He was buried Monday at the Delaware Veterans Memorial Cemetery in Bear.

GERSHON

Esther Gershon, Wilmington, died November 12. She will be missed by her daughters, Elayne Barat and Marcia Goleburn; her five grandchildren, Donna Tucker, Penny and Doug Barat, Drs. Glen and Claudia Goleburn and her four great grandchildren.

Private graveside services were held in the Jewish Community Cemetery. Memorial contributions may be made to a charity of the donor's choice.

GLAZIER

Amelia (Malchie) Glazier, 78 of 8522 Society Drive, Claymont, died November 23 after a brief illness. She was a member of Adas Kodesch Shel Emeth Congregation and its Sisterhood, Deborah Heart and Lung Foundation and was a former Board member of the Kutz Home Auxilliary. She was a book reviewer for the Jewish Voice and was known throughout Wilmington as "The Jewish Avon lady." Predeceased by her husband, Morris, she is survived by her sons, Richard and his wife, Amy, Joel, and Bradford and his wife, Michelle. She will be deeply missed by her grandchildren, Michael, David and Jenna. She was interred Sunday in the Jewish Community Cemetery on Foulk Road.

The family welcomes contributions in her memory to a charity of the donor's choice.

KOVNER

Jacob Kovner, 95, a resident of the Plaza, died November 20. An employee of the Internal Revenue Service, he was assigned to the DuPont Co. as a regular on-site auditor. Mr. Kovner was a member of Adas Kodesch Shel Emeth Congregation, a contributor to the Jewish Federation of Delaware and was active in the Academy of Life Long Learning.

An avid sports fan, he challenged friends to regular tennis matches. He is survived by his niece, Dr. Kathleen Kovner. Graveside services were held on November 23 in the Jewish Community Cemetery on Foulk Road.

KRAMEN

Frances Bank Kramen, 90, of Deerfield Beach, Florida died November 11 after a long illness. She retired to Florida after working for many years as a retail credit manager at Sears, Roebuck in Wilmington. The daughter of the late William and Rose Melchior

Bank, she was predeceased by her husband, Edward in 1979 and by her brother Max Bank and sisters Helen Gilbert, Sarah Gruskay and Bess Waxman. Survivors include her three children, Rochelle Green Tanger of Boca Raton, Florida, Stephen M. Kramen of Richmond, VA and Isobel Kramen of Wilmington, DE "Granny Franny" will also be missed by her adoring grandchildren, Scott Green, Dr. Jamie Green Nadler, Howard Kramen, William Kramen, Betsy Kramen, Caroline Kramen, Seth Forster and David Rosenberg, and by her great grandchildren, Paige Nadler, Emily Forster and Hunter Kramen. Funeral services were private. Memorial contributions may be made to Hospice by the Sea, 1531 West Palmetto Park Road, Boca Raton, FL 33486 or to the Paul Green Memorial Fund of the Jewish Community Center, 101 Garden of Eden Road, Wilmington, DE 19801

LEVIN

Esther Levin, 68, of Vineland, NJ, died Friday, November 9. She was born in Wilmington and served as a part-time bookkeeper in the family recycling business, Samuel Levin and sons in Vineland, NJ. Mrs. Levin took a leadership role in two Cumberland County congregations-Sons of Jacob and Beth Israel and was a life-member of the Hebrew Women's Benevolent Society. Her hobbies included cooking and the arts.

She is survived by her husband, Fred Levin; sons and daughter-in-law, Marc and Sheri Levin of Sewell, NJ; Barry Levin of Smithville, NJ; her sister, Shirley Cohen of Wilmington; sister-in-law, Rhoda Levin of Vineland and her grandchildren, Jared and Ethan.

She was interred at Alliance Cemetery in Norma, NJ. Donations in her memory may be made to either Beth Israel Synagogue, 1015 Park Avenue, Vineland, NJ 08360 or to the American Cancer Society's Cumberland County Unit, 1400 West Landis Avenue, Vineland, NJ 08360.

LIPSCHULTZ

Lionel Lipschultz, 85, of Chevy Chase, MD, died November 25. He was an electrical engineer who worked for the Johns Hopkins Applied Physics Lab, and in retirement volunteered for the Smithsonian Institute and the

National Gallery of Art. He is survived by his widow Jean Fulton, and 3 sons, Alan (Dina) of Wilmington; Fred (Diana Lynn) of Bermuda; and Bruce (Shelley) of Brookline, MA. He is also survived by seven grandchildren, Rachelle, Marc, Joel, Max, Eli, Erica, and Sam. He was predeceased by his wife Harriet, who died in 1983. Contributions in his memory may be sent to Hadassah, c/o Eva Weissman, 9 Devon Court, Wilmington DE 19810 or to Congregation Beth Shalom.

MARKOVITZ

Benjamin Markovitz, 96, died November 9 in Shipley Manor. A native of Philadelphia, he lived most of his life in Wilmington where he operated a grocery store. Mr. Markovitz was a member of Congregations Beth Shalom and Machzikey Hadas. He is remembered by friends and family for his outgoing nature and his love of gardening. Predeceased by his wife, Jennie, he is survived by his son and daughter-in-law, Len and Renee; his grandchildren, Andy Markovitz and Terri Pheiffer and her husband, Neal. Seven adoring grandchildren also mourn his passing.

Graveside services were held in the Jewish Community Cemetery on Foulk Road. The family requests that contributions in Mr. Markovitz's memory be made to Compassionate Care Hospice, 623 West Newport Pike, Wilmington, DE 19804 or to a charity of the donor's choice.

REICHWALD

Charles Reichwald, 59, of Chalfonte, died November 14. He was a senior account executive with Metropolitan Life Insurance Company until his retirement in 1993. He was the owner of Pressed 4 Time from 1994-2000.

Mr. Reichwald will be dearly missed by his family and friends, including his wife, Joan; daughters, Alisa Wiggins and her husband, Kevin and Shara Reichwald; his mother, Rose; and a brother, Larry.

Graveside services were held in the Jewish Community Cemetery on Foulk Road.

Contributions in his memory would be appreciated to either the National Kidney Foundation, 325 Chestnut Street, Philadelphia, PA 19106 or to the American Diabetes Association, 100 West 10th Street, Wilmington, DE 19801.

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BUSINESS NEWS

JFS Offers Productivity Booster Seminars

Call the Jewish Family Service Relationship Center at 286-1402, ext. 2, to schedule a one-hour seminar at your workplace to help employees defuse stress, increase output and manage conflict.

These programs are interactive and can be tailored to meet the needs of corporations, non-profits and schools. Call 286-1402, ext. 2 to receive a brochure and/or schedule a seminar.

Heiman Attends National Conference

Bettina Heiman, director of CollegeChoice, An educational consulting agency in Wilmington, recently attended the Fall Conference of the Independent Educational Consultants Association in Tampa, Florida. More than 600 attendees across the United States participated to help students select from among 3000 colleges in the United States.

To find out more about CollegeChoice, call 475-3636.

CALENDAR OF EVENTS

Entries for the Calendar of Events are due on the Thursday deadline published in *The Jewish Voice*. Please provide entries in the same format as seen on this page. *The Jewish Voice* fax number is 427-2438.

SINGLES MINGLE IN DECEMBER

Singles Mingles, a group of Jewish single adults ages 40 and older, invite you to join them for brunch at Michael's Restaurant on Churchman's Road at 11:30 a.m. The cost is \$9.95 per person. To sign-up, please call Judy Blake at 475-8940.

On Saturday, December 15th, join the group at the Candlelight Dinner Theatre in Arden to see the holiday musical NUNCRACKERS. The cost is \$35 per person. If you are interested, call Rachel Oren at 477-0636. Make checks payable to Rachel Oren and send them to her at 625 Kilburn Road, Wilmington, DE 19803. Checks must be received by December 6th.

JEWISH WAR VETERANS MEET DECEMBER 16TH

The Jewish War Veterans of the United States will meet on December

16th, 10:30 a.m. at the B'nai B'rith House in Claymont. The group's November meeting featured Wilmington native Dennis Greenhouse, who works in the Attorney General's Office in Washington, D.C. Greenhouse spoke on the efforts of government groups to reach out to the victims of crime and terrorism. For additional information about JWV programs, please call Arthur G. Samuelsohn, Department Commander, at 762-4704.

PARENTING WORKSHOPS AT THE RELATIONSHIP CENTER IN NEWARK

The Relationship Center, a program of Jewish Family Service of Delaware will offer the following Parent Workshops during December. These hour-long programs meet at 288 East Main Street in Newark. The cost is \$15 per session. To register, please call 286-1402.

"Handling Overwhelming Responsibilities"-addresses specific parenting issues and how to handle spirited children and day to day problems-Tuesday, December 11-9:30 a.m. to 10:30 a.m.

"Taking Time Out from a Hectic Schedule"-Learn and practice relaxation techniques for yourself and teach them to your children. Wear

comfortable clothing for this program which is offered on Tuesday, December 18th, 9:30 a.m. to 10:30 a.m.

"Raising Children in an Interfaith Marriage"-Learn and share specific parenting tips and ways to decrease stress that is often involved in raising children in interfaith marriages, particularly around the holidays. Choose from sessions on Tuesday, December 4th, 9:30 a.m. to 10:30 a.m. or Tuesday, January 8th, 9:30 a.m. to 10:30 a.m.

APPLY FOR AN ALISA FLATOW MEMORIAL SCHOLARSHIP

Scholarship applications are now available for the 2002-2003 academic year for those planning to spend the year studying in Israel. The scholarship was established by the family of the late Alisa Flatow, who was killed in a terrorist attack in Kfar Darom, Israel on April 9, 1995. At the time of her death, she was spending the year studying Judaism in Israel. Applications are available exclusively on-line at www.alisafund.org. Applications should be submitted on-line. Deadline for receipt of all completed applications is February 15, 2002. It is not necessary for a student to be accepted to a school in order to

apply.

DELAWARE GRATZ WELCOMES COMMUNITY TO OPEN SCHOOL WEEK

Delaware Gratz Hebrew High School invites parents to participate in its three upcoming Open School Week class days. Come and attend classes with your children on Tuesday, December 4th and Thursday, December 6th from 7:00 p.m. to 9:05 p.m. or on Sunday, December 9th from 10:00 a.m. to 1:00 p.m. For additional information, please call Marlene Milunsky, principal, at 478-8100.

SCHAFAER MAKES SHABBAT SPECIAL AT TEMPLE BETH EL

Cantorial solist, composer and musician Beth Schafer will lead Shabbat services on December 15th at 8:00 p.m. and December 16th at 9:30 a.m. at Newark's Temple Beth El. The entire community is invited to hear Schafer perform her own music during this program which is co-sponsored by the synagogue and the Newark Branch of the Jewish Community Center. Schafer has produced two CDs-"May the Words, Music for Shabbat" and "Lev B Lev-Heart in Heart". She is now recording a third which is scheduled for

release next summer.

To make a reservation for the Kiddush luncheon on Saturday after services, call Beth El's office at 366-8330. There will be a concert for children in grades kindergarten through second on Saturday afternoon from 12:45 to 1:45 p.m. Babysitting for very young children is available for Friday night and Saturday.

KATZ JCC HOSTS JEWISH SINGLES PROGRAM

Attention Jewish Singles ages 41-59. Enjoy a performance by Nell Carter, Broadway and film star on Saturday, December 8 at 8pm, at the Katz JCC in Cherry Hill, NJ to be followed immediately by a private, post-performance dessert reception. The Tony award-winning actress will perform 90 minutes of dazzling song accompanied by a five piece orchestra. The legendary diva, who converted to Judaism in 1983, was catapulted to national fame in 1978 with her show stopping performance in the Fats Waller musical Ain't Misbehavin'. Her extensive theatre credits include Hello Dolly, Jesus Christ Superstar, and Bubbling Brown Sugar. Tickets are \$48 in and must be reserved in advance. Contact Leslie Breslau at 856-424-4444/260 for more information.

Our Classified Yellow Page Call Irv 427-2100, Ext. 24

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Sunday, December 2, 2001

Gift & Craft Bazaar Opens Early at 10:00!

Kosher Deli & Activities Open 12:00-3:00!

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Do a little Chanukah shopping...

Gifts, Judaica, artwork, toys and other special one-of-a-kind items will be on display and available for purchase at our gift and craft bazaar. Stop in early and check out our new vendors! The bazaar opens at 10:00 a.m.!



Nosh on some of your favorites...

Bagels and donuts will be available until 11:30 a.m. Our Kosher Deli features delicious items including latkes, knishes, steak sandwiches, subs, falafel, chicken nuggets and more! Deli items will be served from 12:00 to 3:00 p.m. by our notable Celebrity Volunteers.



Take a chance with our raffle...

Buy a raffle ticket or two and you could win some fabulous prizes, goods and services! All proceeds from the raffle will benefit JCC programs and services.



Just for the kids...

Some really fun and exciting activities are planned just for you! Take a jump on the moon bounce, have your face painted, play some

challenging games or make your own holiday crafts to take home!



A great day to join the JCC...

Visit our membership table and check out the special membership promotions we will be offering on this day! A membership to the Delaware JCC makes a great holiday gift for friends and family!



Lots of fun for everyone...

Stop by auditorium and request to hear your favorite song from one of our DJ's! You can even join in the entertainment and perform a special song on our Karaoke machine!

Celebrate Chanukah
with the entire
community!

